The first two

partes of the Actes or vnchast examples of the Englysh votaryes, gathered out of their owne legendes and Chronicles by Johan Bale, & dedycated to our most ed oubted souereigne kynge Edward the sixte.

¶ Be ware of the leuen of the pharisees, which is hypocrisye. But there is nothing hyd, that shall not be dyscouered, nether secrete, that shall not be knowne. Therfor, what so euer they haue done in darkenesse, that same shall be known in ỹ light. Lu. xij

To the most vertuouse,

mpghtye, and excellent prynce, kynge Edwarde the. vi. by the grace of God kynge of Englande, ffraunce, and Irelande, defendar of the faythe, and in earthe vnder Christe, of the churches of the seyde England and Irelande the supreme heade, his most humble subiect Johan Bale, wisheth all honour, helthe, and felycyte.

Like as man was of .ij. substaunces constytuted (most worthie and excellente prynce) that is to say, of sowle and of bodye, so were there for his specyall cõmodyte in them both, & for hys wholsome continuaunce in longe succession, ordayned of God .ij. necessary functyons or administracyons from the worldes begynnynge. Neyther mpghte the one of them without the other at any time be, no more than the bodie without the sowle, but anon after a deadly decaye therupon folowed in that commen welthe. In the bokes of kynges and of Paralipomenon, is this so playnely declared, for the divided kingdomes of Israel and Juda, that at no hand it can be denyed. The fyrste of them, was

the

the explanacion of the heauenly doctrine, whom we now cal ỹ godly office of a preacher. The other we vnderstande to be the publique or politique regimēt, which is in ỹ high gouernaūce, autorite, & power of a king. The first of these. ij. most necessary offices, the eternal sone of God instituted in paradise. The other toke beginning of god ỹ father, which held an euerlasting monarchy before ỹ worldes constitucio, and on the earth by his speciall gifte it toke successe in man. Through me do kinges reigne (sayth he) through me do princes make iust lawes Prouer. viij. In ỹ Godhed are they here al one, but in person diuerse. The one gouerneth, the other teacheth. The seid sonne of God as an euerlastinge preest & bishop first called Adam & Eua to repentaunce, by the voyce of such a lawe as both detected and rebuked their synne.

Furthermor he published ỹ promise cōcerning ỹ holy seed of the womā, which shuld breake the head of the wicked serpēt. Thus preached he than the pure Gospell of saluacyon, whyche is a ioyfull message declarynge full remyssyon to be gyuen freely in Chryste, or for Christes only sake, a righteousnesse in the holy ghost folowing therupon, with the life euerlastinge. As Adam was confyrmed the ymage of God, & appointed to rule ỹ whol earth. Gen. i. He succeded him & his eternall sonne in these.

ij. hygh offices of Gouernaunce and of doc trine, through the gydaunce of hys holye spirite, so becomminge to the one a vicegerent or lieue tenannt, and to the other an hygh vycar general. He instructed his posterite in the ryght rules of fayth for that age, and prudently vsed theyr politique regyment. In thys perfyghte trade succeded the fathers, Enos, Cainan, Malalehel, Jared, Henoch, Mathusalah, and Lamech, one after an other, tyll the dayes of Noe. Whyche gouerned most godly, and preached repentaunce for an hondred and. xx. yeares space. After ỹ generall floude stode Noe vp agayne, and executed these. ij. offyces more earnestly than afore. Melchysedech hys sonne was both a kynge and a preste, so was faythfull Abraham and hys chyldren after hym, as apereth both by their warres and sacrifyces.

And all though Moyses at tymes executed but one of these. ij. offyces, and Aaron hys brother the other, yet were they afterwardes agayne both vnyted in Josue and hys successours, assysted by the byshoppes and Leuytes, tyll the Jewes desyred a kynge. Than helde Saul the temporall dompnyon, and Samuel the hygh prestlhode, Dauid and Abiathar, Salomō and Sadoch, in the same trade folowyng, tyll the realme was deuyded into Jsrael and Juda for the wyckednesse of rulars.

And

And as the falſe worſhyppynges or execra ble ydolatryes began to increaſe by the de uyliſhneſſe of falſe preſtes, God rayſed vp the prophetes, with an earneſtneſſe to rebuke them and agayne to renewe the hea uenly doctryne and gouernaunce. And as their courſe was out by a myſerable muta cyon through warres and captyuyte, that lyuely doctryne of ſaluacyon, by the ſectes of pharyſees, Saducees, & Eſſeanes was yet ones agayne obſcured, and the hygh gouernaunce clerely decayed and alſo re moued from the choſen flocke of God, the ſcepture tranſlated to Herode a cruel ſtraũ ger. The ſonne of God the eternall father, called Jeſus Chriſte, than entered into the fleſhe at hys tyme appoynted, and became our hygh kyng and preſte euerlaſtynge by hys tryumphaunt paſſyon and aſcenſyon, reſtorynge theſe .ij. offyces, and reſeruynge them in hys glorifyed humanyte to a ſem pyternall monarchye. To hys Apoſtles and diſcyples he appoynted the admyny-ſtracyon of hys heauenly word, leauynge to the worldely rulars the hygh gouer-naunce of peoples. Thys hath bene brene-ly the very order, courſe and proceſſe, con-cernynge theſe .ij. moſt hygh offyces ſens the worldes begynnynge.

How the great aduerſary of God An-tichriſt hath ſens Chriſtes aſcenſyõ wrou-ght in hys wycked courſe, to depraue theſe

ij. mynystracyons of God, and to cause them to serue his moste blasphemouse and fylthie affectes, the fyrste. ij. partes of my Englyshe votaryes here presente, dothe plenteously shewe. And my hope is that ẏ ij. lattre partes, whyche wyll, God wyllynge, most spedylye folowe, shall declare it yet muche more at large. I haue therm decreed for difference of the bokes and apt argumentes of the matters contayned in them, to gyue them. iiij. seuerall tytles, of rysynge, buyldynge, holdynge, and falling. For the fyrst part treateth of theyr vp ryspng to myschefe, by the olde ydolatours in the reygne of perdycyon. The seconde parte sheweth of theyr hastye buildynge by the hypocrytyshe monkes to establish the wicked kingedome of Antichrist. The thirde part wil declare the crafty vp holdinge of their prowde degrees & possessyons, by the wilye and subtile slayghtes of the. iiij. orders of frires. And ẏ fort part shal manifest their horrible fall in this lattre age by ẏ groũded doctrines of the true preachers & writers. These votaries do I take for those instrumẽtes of Sathã, which cõtinually from time to time haue destroied these. ij. hygh mynistracions, by darkenynge the doctryne of God, and peruerting iustyce in the rulars. Next to the scriptures I take their moste wicked examples for witnesses in that matter.

If pour learned maiestye, in thys second part do marke theyr wycked proceadynges in takynge from princes the investyture of prelates, and from the churches ministers theyr marryed wyues, ye shall fynde them the greatest traytours that euer were on thys earthe, both to God and to man. ffor by takynge from princes the investyng of prelates, they deminyshed more than halfe theyr auctorite, makynge them bonde seruauntes to Antichryste. And by condempnynge of marryage in the mynysters, they not onlye peruerted the doctryne of fayth, but also of godly preachers they made del workemē and vncleane doers, pdolatours coniurers, lyers, oppressours, tyrauntes, whoremongers, and most execrable buggerers, so secludynge theyr names from the lambes boke of lyfe, and theyr sowles frō saluacyon in Christe, Apo. xxi. Thys symple worke haue I dedycated to pour excellent maiestie, partlye to declare my obedyent hart to the same, and partlye to detecte the subtile slaightes of the hipocrites, pour mortal enemyes in the kyngedome of Antichryst. Therin maye pour highnesse as in a myrrour, behold the auncyent enemyes of pour noble predecessours, se theyr proceadynges, knowe theyr cōueyaunces, and clerelye percepue theyr practyses of decept. Ye maye also therby be assertayned dyuerse wayes by a nombre of theyr vngodlye examples

amples

amples of lyfe, that your noble father of famouse memory, ded ronne for hys tyme a most profytable course to the christen cõmen welthe, whan he fyrste ouerthrewe that most odyble monstre of Rome wyth hys vncleane generacyon. The eternall father of our lorde Jesus Christ, send your learned maiestye longe lyfe on the earth, that ye maye in the spryte of Helias, double hys vyctoryouse doynges, as I haue no doubt but ye wyll. So be it.

Domine, in misericordia tua, saluum fac regem.

¶ The Au=

tours names both Englyſh and other, out of whome thys preſent boke is collected.

A

ADelbaldus Traiectenſis.
Ægidius Faber.
Aneas Syluius.
Alanus Teukeſbury.
Albertus Crants.
Alexander Tertius.
Alphredus Beuerlacenſis.
Andreas Althamerus.
Andreas Oſiander.
Anonymus Anglus.
Antoninus Archiepiſcopus.
Aulus Gellius.

B

Baptiſta Platina.
Baptiſta Mantuanus.
Barnefridus Vrſpergenſis.
Bedas Girvuinus.
Benedictus de burgo Petri.
Benno Cardinalis.
Berengarius Turonenſis.
Bernardus Clareuallenſis.
Bernardus Lutzenburgus.
Beroſus Chaldeus.

Biblia ſacra.
Blondus Flauius.

C

Caius Sempronius.
Cæſarius Monachus.
Chriſtianus Maſſæus.
Chriſtophorus Marcellus.
Chronicon Caleſianum.
Chronicon Burienſe.
Compendium noui chronici.
Conradus Geſnerus.
Cornelius Agrippa.

D

Doctor Origenes.
Dunelmenſis Monachus.
Damianus Cardinalis.
De utraq; poteſtate.

E

Eadmerus Cantuarienſis.
Egeſippus Hiſtoricus.
Eraſmus Roterodamus.
Ethelredus Rhieuallenſis.
Euſebius Cæſarienſis.

F

Fabianus Chronographus.
Fabius Pictor.
Flauius Blondus.
Flores hiſtoriarum.
Franciſcus Bonadus.

G

Georgius

Georgius VVicelius.
Giraldus Cambrenſis.
Godfridus Viterbienſis.
Gracianus Monachus.
Guido Perpinianus.
Guilhelmus Malmeſbury.
Guilhelmus Cantuarienſis.
Guilhelmus Caxton.
Guilhelmus Horman.

H

Hartmannus Shedel.
Hector Boethius.
Helinandus Monachus.
Henricus Huntendunenſis.
Henricus Bradſha.
Herebertus Boſeham.
Hieronymus Stridonenſis.
Hildebertus Cenomanenſis.
Huldricus Mutius.

I

Iacobus Meyer.
Iacobus Bergomas.
Ioannes Haguſtaldenſis.
Ioannes Sariſburienſis.
Ioannes Fiberius.
Ioannes Baconthorpe.
Ioannes de Columna.
Ioannes VVicleuus.
Ioannes Tyßyngton.
Ioannes Treuiſa.

Ioannes Euerſden.
Ioannes Hardinge.
Ioannes Boccatius.
Ioannes Capgraue.
Ioannes Annius.
Ioannes Liechtenberger.
Ioannes Hagen.
Ioannes Paleonydorus.
Ioannes Nauclerus.
Ioannes Stella.
Ioannes Huttichius.
Ioannes Tritemius.
Ioannes Cibenius.
Ioannes Textor.
Ioannes Carion.
Ioannes Maior.
Ioannes Functius.
Ioannes Scuiſh.
Ioannes Eckius.
Ioannes Riuius.
Ioannes Lelandus.
Irenæus Lugdunenſis.
Iuſtinus Martyr.

L

Lambertus Shafnaburgenſis.
Lanfrancus Archiepiſcopus.
Legendarium Eccleſiæ.
Lelandus Antiquarius.

M

Macrobius Aurelius.

Marcus Cicero.
Marcus Sabellicus.
Marianus Scotus.
Martialis Valerius.
Martinus Carſulanus.
Martinus Lutherus.
Matthæus Paris de S. Albano.
Matthæus VVestmonaſterienſis.
Monachus Dunelmi.
Monumenta cœnobiorum.

N

Nauclerus Hiſtoricus.
Nicolaus Treueth.
Nigellus Elienſis.

O

Odo Cluniacenſis.
Origines Doctor.
Oſbernus Cantuarienſis.
Otho Phriſingenſis.
Ouidius Naſo.

P

Pamphilus Græcus.
Paulus Phrigio.
Paulus Æmilius.
Petrus Damianus.
Petrus Bleſenſis.
Petrus Equilinus.
Philo Hiſtoricus.
Plutarcus Chæronæus.
Fœnitentiarum Romanum.

Polydorus Vergilius.

R

Radulphus de Diceto.
Radulphus Niger.
Radnlphus Cogeſhale.
Ranulphus Ceſtrienſis.
Raphael Volateranus.
Ricardus Haguſtaldenſis.
Ricardus Diuiſienſis.
Ricardus Præmonſtratenſis.
Ricardus Croïlandienſis.
Ringmannus Phileſius.
Robertus Montenſis.
Robertus Gaguinus.
Robertus Goulet.
Robertus Fabyane.
Robertus Barnes.
Rogerus Houeden.
Rogerus Ceſtrienſis.
Rodolphus Gualtherus.

S

Scala mundi.
Sebaſtianus Murrho.
Sigebertus Gemblacenſis.
Simeon Dunelmenſis.
Stephanus Langton.

T

Thomas Rudborne.
Thomus Monmouth.
Thomas VValden.

Thomas Scrope.
Titus Liuius.
Turſtinus Eboracenſis.

V

Valerius Martialis.
Valerius Anſelmus Rid.
Vergilius Maro.
Vergilius Polidorus.
Vincentius Beluacenſis.
VVernerus Carmſienſis.

X

Xenophon Athenienſis.

FINIS.

Faultes escapinge the printer in the first part of this worke.

Fo.15.pag.2.li.9. Orosius. fo.16.pag.2. li.12. pretensed.fo.17.pa.1.li.7.of these.pa.2. li. 26 reuelacyons.fo.32.pa.1●.li.2.the gantes or bis stardes there.fo.42.pa.1.li.19.she founde. pa. 2.li.6.capite .fo.46.pag.1.li. 26. Apoca. xiij. fo.49.pag.1.li.18.to the generall. fo.51. pa.1. li.15.Carsulanus.fo.59.pa.2.li.31.Cap.xiij.fo. 71. pag.2. li.9. Hardecanutus.fo.72.pag.1.li. 7.reasons,fo.73. pag.1.li.28.the.xij.yeare.fo. 74.pag.1.li.12.alvuayes.fo.78.pag.1.li.5.lete them. pag.2.Hermannus Contractus.

Faultes escapinge the prynter in the seconde parte of thys vuorke.

Fo.3.pa.2.li. 28. deficiunt Spurius, Lucretius, Spurius Papyrius.fo.6.pa.2.li.9. deficit. Yea, that great mother of myschefe, Apoca. xiij. fo 11.pa.2.li.11.hys bokes.fo.13.pag.2.li.28.feast of all sayntes.fo.15.pag.1.li.20.no drynke. fo. 17.pag.1.li.32.Heshryned.fo.51.pag.2.li. 26. If thys.fo.52.pag.1.li.3.but also.pag.2. li. 25. VVhole consent.fo.54.pag. 2.li.25. famouse. fo.57.pa.2.li.7.fame.fo.59.pa.2.li.21. set ordynaunce.fo.46.pag.2.li.5.deficit. Thus are these verses to be Englished.fo.64.pa.2.li.29 deficit.Thus do I Englysh them.fo.65.pa.1. li. 9.dysspleased.fo.66.pa.2.li.20.the abbesse. fo 69.pag.1.li.4.both of Christ.fo.89.pag. 2. li. 15.deficit.Thus to be Englyshed.

¶ The ſecond

part or contynuacyon of the Engliſh votaries, comprehendynge theyr vnchaſt examples for. CC. yeares ſpace, from the yeare a thouſande from Chriſtes incarnacyon, to the reigne of kyng Johan, collected of theyr owne wrytters by Johan Bale.

¶ Beholde (thou idolatrouſe churche) I wyll gather together all thy louers, vnto whom thou haſt made thy ſelfe commen, yea, and all them whome thou fauourest, and euery one that thou hatest, and wyll diſcouer thy ſhame before them, that they all maye ſe thy fylthynesſe.
Ezech. xvi.

Imprinted at London, for Johan Bale, in the yeare of our Lorde a. M. D. & XJ. and are to be ſolde wythin Paules chapne, at the ſygne of S. John Baptiſt.

Cum priuilegio ad imprimendum ſolum.

Or so much as Rome hath bene so synnefull a synke and pernicyouse puddell, as hath all the worlde infected by the sodometrouse bowe of their symulate chastyte, necessary I thynke it in thys preface of the seconde part of my Englysh votaryes, to shewe what foundacyon it hath had in the same. Xenophon sayth in hys boke of huntyng, that Rhoma is the name of a dogge, & Johan Textor affirmeth the same both in hys Epithetes & Officines. A dogge in the scripture is iudged a beast most vyle, hys pryce beyng all one wyth the rewarde or wages of an whore for her whoredome. Thou shalt (sayth the lord to Moses) neyther bryng the hyre of an whore, nor the pryce of a dogge into the house of God in no maner of vowe, for both of them are abhominacyon vnto the Lorde thy God, Deuter. xxiij. They in the scriptures of the sacred Bible, are compared vnto dogges, whych both professe and teache the verite of God vnpurely, snarynge the symple sowles wyth the vnprofytable tradycyons of men synnefull. Dogges are vngentyll barkers, cruell byters, lascyuyouse lechours, gredy deuouress, and insa-

ij. part.

A dogge

False teachers

rpable rauenours, much delyghtynge in
blonde. The malycyouſe and couetouſe
Romanes. Romanes, wyth thoſe vnpure Apoſtles,
whych they from tyme to tyme haue ſent
vnto thys our nacyon, hath moſt apertly
ſhewed themſelues to be thoſe vyle dog-
ges and lwyne, whom Chriſt admoniſhed
vs to be ware of. Mathew. vij.

¶ In the Bible text, S. Hierome ſayth,
Mahor. that Roma was the wyfe of Mahor Abra-
hams brother. Gene. xxij. Whoſe chyldren
were afterward, obſeruers of the Plane-
tes and ſo became Idolaters, after the
mynde of Philo and other olde wryters.
Techim. Techim the ſonne of Javan, Geneſis. x.
otherwyſe called Italus, had a doughter
named Roma, as teſtyfyeth Beroſus the
Chaldean, ffabius Victor, & Caius Sem
pronius, whom he conſtitute quene of the
Aborygenes or people of an vnknowne be
gynnynge. Whych quene firſt buylded the
great cyty ſo named, Whom after longe
Romulus. tracte of tyme Romulus moſt gorgyouſly
fynyſhed. Thys mencyoneth alſo *Paulus
Conſtantinus*, *Chriſtianus Maſſæus*, and *Ioan-
nes Functius* in their Chronologies, beſydes
that *Ioannes Annius* ded therin afore them.
Now lete vs conſyder how lady Lecherie
the virgynall Goddeſſe of the Sodomyti-
call Papiſtes, hath compaſſed in, thys
great cyty on euery ſyde with her fleſhly
fylthynelle, And fyrſt let vs begynne with

Romu-

Romulus and Remus, the firſt ſetters vp or aduaunſers therof. Theſe .ij. bloudy bre-
therne had an whore to their mother, cal-
led *Rhea Ilia*, whych beynge a profeſſed *Ilia Rhea*
nonne to Uenus, committed whoredome
both wayes, that is to ſaye, both in ſoule
and in bodye. ffor vnder the vowe of chaſ-
tyte ſhe ſerued the pdolles, as the maner
was that tyme, and ſo dallyed beſydes in
the darke, as was well percepued by her
game.

¶ After the mynde of Virgil, Ouide,
and ſuch other fabulouſe Poetes, theſe .ij.
cruell captaynes Romulus and Remus, *Lupa.*
receyued their firſt nurryſhment of a ſhe
wolffe whom they ſucked, in ſygnyfycacyon of the wonderfull tyranny whych
ſhuld folowe in ỹ great cytie Rome, wher-
of they were the fyrſt amplyfyers. Other
authours repoꝛt, that they were firſt nour-
ced of an harlot called *Lupa*, not farre frō
the floude of Tyber, where as the Romiſh
Pope holdeth now hys palace, of whome
all brothel houſes, ſtewes, oꝛ places where
ſuche fylthyneſſe is wrought, haue their
names, and are called to thys houre *Lupa-* *Lupana-*
naria. Romulus thus preſerued by a theſe *ria.*
called *Fauſtulus*, nurryſhed by a wolfe, and
brought vp by an whore, gyuē alſo of him
ſelfe to outragyouſe lecherie, couetyſe, and
ambycyon, bycame ſuche a traytour to his
owne ſtocke, as in the ende moſt cruelly

slewe hys naturall brother Remus, to
estáblysh hys great buylded cytie in the
wyckednesse of cursed Cain. Marke for
thys storye Titus Liuius, Plutarchus,
Bedas, and Johan Boccatius. Chloris
Chloris. otherwyse called ffloza, a most notable
harlot, obtaynynge infynyte ryches by
her execrable whoredome, made Rome
her heyer and the onely inheritour of her
fylthy possessyons, execrated of God,
Deuter. xxiij. ffor the whych the Roma-
nes admytted her for a great Goddesse,
and dedycated vnto her ones in the peare
in Aprile, certayne feastes, called Flora-
Floralia. lia sacra. Thys hath Marcus Cicero, whych
calleth her the mother of the Romanes, so
hath Aulus Gellius, and Johan Textor.

¶ Of chefe autorye amonge these Ro-
manes were there many, both consuls and
senatours, whych were named by thys vn
Spurij. comly worde Spurius, signifyēge a bastard,
as is to be seane in the chronycles of Euse-
bius, and Paulus Constantinus, by Spurius Ver
ginius, Spurius Tarpeius, Spurius Carbilius,
Spurius Posthumus, Spurius Seruilius, Spurius
Largus, Spurius Cassius, Spurius Nautius, Spu-
rius Medullinus, Spurius Vectius, Spurius Puri-
nus, Spurius Herminius, Spurius Paulus, Spurius
Oppius, Spurius Crassus, & a great sort more.
By thys shuld it seme that vnchast liuing
was not only vnpōnyshed: but also aduan
ced to great honoure amōg the Romanes.

Priapus

Priapus called in the Bible, Phiplezeth, iij. Reg. xv. and. ij. Paralip. xv. was such a disformed chylde of Venus, and most execrable ydoll of the Cananytes, as had neuer the lyke (for in hys groues the baudes of that lande, both wrought theyr fylthynesse, and also taught the fowle feates of the same) hys storye is farre to vncomelye to be rehearced. Yet was he so deifyed of the Romanes, that he both became the God of theyr gardenes, and had hys feastfull dayes euery yeare wyth solempnyte obserued, a garlande of floures sett vpon hys heade, and an he asse alwayes offered in sacrifyce to hym. *Ouidius primo libro fastorum, Textor, Althamerus, ac Cibenius.* Non other were admitted in those dayes by the hygh senate of the Romanes, neyther yet by commaundement and custome worshypped, but suche lecherouse monsters as these were, of whom they had great nombre. *Priapus* A God. Rompsh goddes.

¶ Resort we now to the Empyre of thys Rome, after the ouerthrowe of the other thre generall monarchyes of the worlde, of the Assyreanes, Perseanes, and Grekes, and se what enteraunce and progresse ladye lecherie had therin. With Cleopatra the quene of Aegipt, whych was a woman (as testifyeth Egesyppus) of a most corrupt lyfe, Iulius Cæsar ỹ first Emprour, had very longe occuppege without Julius

all honestie. Loke Bedas *de temporum ratione*. Iacobus Bergomas, and other iphe au-
Nero. thours. Of Nero Domicius, whose fleshely appetyte coulde not with women be fully satisfyed, the dopnges were to execrable
Aurelius. to be here rehearced. As Marcus Aurelius, for the debylyte of nature, coulde no longar folowe in that fylthye course of lyupnge, whych he had contynued in from hys ponth, he caused his owne preupe partes to be cut awaye, and so dedicate hym selfe to Venus, takynge vpon hym from thens fourth the name and office of a woman, to proue that vncomely occuppenge in an other prodygyouse kynde. *Freculphus* hath thys in the first chaptre of hys secõde Tome, so hath *Ado Viennensis* with others
Clergy. more. What acceptacyon and fauer thys most deuylysh example hath obtayned in our Romysh spirytualte, geldynge excepted, the sequele of thys boke shall declare. Bede also reporteth in his former treatyse,
Constan tinus. *de temporum ratione*, that Constantius the Emperour begate greate Cõstantine here in Englande, of Elene hys concubyne. Whych Constantine, as a great nombre of Romysh authours testyfyeth, was the
Tẽples. first that buylded Christen temples at Rome, & that fournysshed the clergy there wyth such possessyons and body ease, as in processe brought them into all kyndes of wantonnesse in the flesshe.

¶ In

¶ In contynuaunce of yeares, the Romysh Emprour became the elder sonne of Antichrist by professyon and othe, to defende the patrymony of S. Peter, as they call their theuysh possessyons, and so to maynteyne them in all ydelnesse, pryde, & lecherie. The ffrenche kynge also on the other syde, became hys yongar sonne, beynge sworne alwayes at hys coronacyon, with syre and with swerde to support the same. Of our Englysh kynges I speake not, whych neuerthelesse were hys adoptyue chyldren from the dayes of kynge Alpheede ye great, to the myddle age of kyng Henry the. viij. The Emprour after that, was appoynted by offyce to holde the Popes styroppe whyls he leaped on hys mule, and the ffrenche kyng to holde hys brydell and to wayte vpon hys Jenet of Spayne. Ex Christophoro Marcello in ritibus Romanæ Ecclesiæ. Tedyouse were it to declare here the whole cyrcumstaunce, how lecherie reigned in this seconde sonne also. As how Childericus the ffrenche kyng, beyng expulsed for hys vnsacyable aduoutrye, begate Clodoueus of an whore whych was an other mannys wyfe, of whom descended (as they report) all their Christened kynges. Loke Gaguinus, Iohan Liectenberger, and Franciscus Bonadus in Anacephaleosi. Angisus the sonne of Arnolde byshopp of Metis, vsurpynge the hygh ste-

ij. sõnes.

Emperour.

ffrench kynge.

Childericus

Angisus

wardshyp of Fraunce, at layser made the kynge to go pyke a salett, & defeated hym of hys crowne by helpe of the prestes, as wytnessyth Abbas Vrspergensis, *Tritemius in compendio*, and *Ioannes Nauclerus*. The kynges by that meanes (sayth *Otho Phrisingensis*) became very idyotes, *Pipinus* of a bastarde stocke in Alpaida the harlot, admytted by Pope Zachary to ẏ crowne, as testyfyeth *Robertus Goulet in compendio sex ætatum mundi*.

Pipinus.

¶ Necessary is it, that sumwhat be sayd here of their chast relygyon also. In Rome were and are yet certen temples, into whō neyther honest matrone nor yet chast vyrgyne were suffered to entre, what was permytted to commen whores, oppressers of the people, and Sodomytysh prestes in that behalfe, I thynke all the worlde knoweth at thys daye. Thys madde superstycyon (sayth *Iacobus Zieglerus in sua Syria*) had her fyrst orygynall in the mounte of Olympus within the yle of Cypres, wher as a solempne temple was dedycate to Venus, into whom no woman was permitted to entre, and passed from thens to the Romanes, beynge there admytted for a most hygh relygyon. Neuerthelesse the commen whores had there allowed them for theyr lascyuyouse occuppenge, most fayre mansyons in a strete called Suburra, as both *Martialis and Pamphilus*

Tēples.

Olympus.

Whores

philus hath vttered. Neyther hath any mannys doctryne, sens the worldes begynnynge, bene more hyghly accepted of the Romanes and theyr clergye, than the crafty and darke learnynge of bawdy Aristotle, whych not only besydes hys Sodometry kept a most fylthy whore, called Hermia, but also after her deathe, ded sacrifyce vnto her as to a great Godes, and made hymnes in her prayse. Thys sheweth Origene and Johan Textor in hys offycynes. Both Simon Magus and hys whore Selenes, whych at Tyrus a cytie of Phœnices had mayntepned the brothell howse or stues, were admytted of the Romanes for their execrable sorcerpes, to be worshypped for Goddes wyth pearely sacrifyces. Luke Justinus, Irenæus, and *Eusebius Cæsariensis*, all auncyent writers. Aristotle Simon Magus

☞ In Englande here sumtyme, myght no bysshop ryde, but vpon a mare, as testifyeth *Beda li. ij. ca. xiij. Cestriēsis, li. v. ca. xy.* & Robbert ffabiane, Pa. v. ca. cxxx. Which holy obseruacyon they had from Rome, & it is not without mystery of theyr buggerylly beastlynesse. The great aduouterer Pope Sergius, after certen reuelacyons and myracles of the deuyll, broughte fourth a great chyste full of dead mennys bones, and caused the people both to kysse them and to worshypp Bishoppes. Sergius

them

them in the heade church of Rome, to double the whoredome there. Thys wytnesseth first Bedas *de temporum ratione*, and than both *Platina* and *Petrus Equilinus*. All these vncomely hystories considered, Rome with her vnchast vowes and votaryes, is that blasphemouse Babylon, Apocal. xvij. & that Sodome and Aegypt. Apo. xi. whom all the scriptures detesteth. Her cytezens are they, whom God hath geuen vp into most prodygyouse lustes of vnclennesse, for changynge hys truthe to a lye. ffor they vnder the professyon of chastyte, leauyng the naturall vse of women (sayth S. Paule) haue brent in their owne lustes one to an other, that man wyth mā, that is to saye, monke wyth monke, nonne with nonne, fryer with fryer, & prest with prest, wrought fylthynesse. Roma. i. besydes that they ded with bopes bitches and apes with other beastes, yea, the holyest fathers of thē. Yf ye spell Roma backwarde, ye shall fynde it loue in thys prodygyouse kynde, for it is *preposterus amor*, a loue out of order or a loue agaynst kynde. I shame nomore to tell thys to the Popes remnaūt here in England, than they shame to blaspheme marryage whych is Gods holy instytucyon, and to playe stylle the whoremasters & Sodomytes in euery corner. The eternall God ones clerely delyuer thys Christē laude frō that monstruouse generacyon. Amen.

Rome.

Sodomytes.

Roma.

Papistes.

Johan

Johan Bale

to the Reader.

I wyll be thought of many (moſt gentyll reader) that I haue not herin done wele, in bryngynge ſo many fylthy examples of the Popes vnchaſt maſmõgers to lyght, whych ought rather to haue bene buryed in oblyuyon. I wylle theſe to conſyder whoſe vyces the ſcripture hydeth, and whoſe it detecteth to rebuke and ſhame. The ſame God whych couered the nakednelle of Adam and Eue with ſkynes after their fall, Gene. iij. The ſame God hath dyſcouered the ſhame of Babylon (whych now is the Romyſh churche) and ſhewed fourth her vncomely preuptees, accordynge to promyſe, Eſay. xlvij. Beholde (ſayth the lorde of hoſtes) I wyll brynge thyne owne wapes vpon thyne heade, Ezech. xvi. I wyll vpon the, thou bewtyfull harlot and mailtres of witchcraft (ſayth God) and wyll pull thy clothes ouer thy heade, that I maye ſhewe thy nakednelle amonge the Heythen, and thy ſhame amonge the kyngedomes. I wyll caſte durte vpon the, to make the be

Examples.

Adam.

Holy churche.

abhorred

abhorred and a gasynge stocke, Nahum iij for he that commytteth aduoutry, getteth hym selfe shame and dyshonour, such as neuer shall be put out of memory. Prouer. vi. Partly haue these with a great sort more of the scriptures, prouoked me to fynysh thys worke, partly the incessaunt callynge on of a great nombre of men both worshypfull, godly, and learned, whych with Dauid, Psal. Cxxxviij. do perfyghtly, and throughly hate these baudy brothels, contempners of marriage, and vtter enemyes of God. I haue oft tolde them (I hope, in the zele of God) that I wolde as lyttle abashe to shewe their fylthy actes, by the wytnesse of their owne legendes & Chronycles, as they haue abashed to do them. I haue tarryed these foure yeares, sens I wrote the fyrst part of thys worke, to beholde their repentaunce for this kynd of wyckednesse, and I fynde them now more wyllfull and peruersed in their deuylysh opynyon than afore. Therfore wyll I now ernestly detect the Sodometrouse actes of their holy Romysh chastyte. The admonyshementes of S. Paule, to their sorefathers the Romanes, of their hypocresy, lyes, falsehede, vnclennesse, ydolatry, prodygyouse lustes, defylynges of bodye, chaungynge of the naturall vse into an vse agaynst nature, and other vnspeakable beastlynesse, Roma. i. haue they not regarded

The author.

tarryed.

Ghostly fruytes.

regarded, but haue wrought those most execrable mischeues, and worke them styl in effect without repentaunce. Therfore wyll I declare them in effect to cause gods people (as necessary it is) effectually to abhorre them. Iudge me not herein to gyue a doctryne of hyre, but rather an earnest doctryne to the contrarye, in contẽpt of such abhominacyons as that college of the deuyll hath offered to the worlde for precyouse fruttes of spirytuall holynesse.

Doctryne.

Vale.

¶ The shame of Aegipt shall be dyscouered. They that dwell in the yles, shall se euen the same daye. Esay. xx.

The

Ad illustrissimum Anglorum regem Edyuardum sextum, Ioannes Balæus.

O folde hystoryes we haue it, not only to consydre what thynges hath happened vnto vs afore, but also to be ware in tyme to come, that we maye make the kyngdome quyet and peaceable for all men.

Hester. xvi.

¶ The ſecond

ir.

part or contynuacyon of the Engliſh votaries, comprehendynge theyr vnchaſt examples for. CC. peares ſpace, from the peare a thouſande from Chriſtes incarnacyon, to the reigne of kyng Johan, collected of theyr owne wrytyers by Johan Bale.

¶ The rynge leader of our votaries.

IN the. xx. chaptre of S. Johans reuelacyon, is it ſayd, that whan the thouſand peares are ones expyred, Sathã ſhall be loſed out of hys preſon, and ſhal go out at large to decepue the people, whych are in the. iiij. quarters of ẏ earthe, Gog and Magog. By Sylueſter the ſecõd of that name, ſumtyme a monke of fflorake, whych by hys Necromancy obtayned the Papacy of Rome, or generall byſharſhypp of the deuyll, in thys full thouſande peare from Chriſtes incarnacyon, was that commen aduerſary ſet at large, to wurke hys vnſpeakable myſcheues by

Sathan. 1000.

Sylueſter. ij.

the lecherouse locustes of the pytt bottomlesse, the byshoppes, monkes, and prestes. *Benno Cardinalis in uita Hildebrandi.*

Darkenesse. Thys Syluester and his successours were those Angels of darkenesse, whyche toke from hym the chayne, wherwith Christ had tyed hym vp, for that thousand yeares space, whych was the true ministracyon of hys myghty worde, & so sent hym forth abrode by most deuylysh doctrynes, in hypocresy to maynteyne all kyndes of ydolatry and fleshely fylthouse lyuynge. For the more lucky spede of thys newe enterpryse, thys Syluester relygyousely gelded hym selfe, as Saturnus ded hys father, as the olde poetes fayne, and as was also seaue by the wanton examples of Nero, Aurelius and Palumbus the prest, dedycatyng hys stones in a foule sacryfyce to Sathan, that the pretensed chastyte of hys vnchast clergye, myght therby haue the more prosperouse successe. Thys stone offerynge of Syluester, founde I regestred in an olde written Chronycle at Calys. xxviij. yeares a go, *Martinus Carsulanus, Vincentius, Vuernerus,* and *Albertus Crants,* agreynge sumwhat to ye same. In the same thousande yeare from Christes incarnacyō a most terryble earthquake befell, & a most horryble comete or blasyng sterre was sene in ye skye, the. iiij. daye of Decēb. as testyfieth *Christianus Massæus, Vincentius,* & *Antoninus.*

Saturnus.

Chastite

1000.

The

☞ The former hystoryes declared.

For a further manyfestacyon of the matters alleged, concernynge Saturnus, Nero, Aurelius, & Palumbus, ye shall fyrst vnderstãde, that *Saturnus* beynge the sonne of *Cœlum* and *Vesta*, with a syckle cut of the preuye partes of hys father, and threwe them into the sea. Wherof with the froth of that ragynge gulfe, the fabulouse Poetes reporteth Venus to be engendered, whych was the first mother of the pagane prestes chastyte, and Vesta the begynnar of their nonnes, of her called Vestalles. Thys writeth *Marcus Cicero in libro ij. de natura deorum*, *Macrobius in saturnalibus*, & *Sebastianus Murrho in commentarijs Mantuani*, So was *Nero*, and after hym *Aurelius* gyuen to lascyuyousnesse, that the one gelded male chyldren to vse them in stede of women, and the other whan hys lustes were past, gelded hym selfe into a preposterouse offyce of Venery. *Ioannes huttichius in uitis Cæsarum*. *Palumbus* was a prest of Rome, in the arte of Necromancye most depely learned. Thys chaplayne of the deuyll, was a generall prouyder for the oyled fathers there, that their fleshly heates myght be quenched in the darke, by other meanys wyues and doughters, without blemysh of theyr virgynall vowe. Whan thys prest shuld

Saturnus.

Vesta.

Aurelius.

Palumbus

An offe-
rynge.

dye, he ſlytt of hys genytalles, and threw them to the deuyll, as a rewarde for al hys labours taken in that conueyaunce, as wyll hereafter apere more at large. Ex Guilhelmo Malmeſburienſi, Ranulpho Ceſtrenſi, Matthæo VVeſtmonaſterienſi, Vincentio, & VVernero.

☞ The ſtudy and ſucceſſyon of Prelates.

Sylueſtre. Apo. xx.

BEnno the Cardynall ſayth, in the lyfe of Pope Hyldebrande, that hys moſt deuelyſh Sylueſtre, after the full accomplyſhement of hys myllenary of yeares, ryſynge out of the depe pyt of Gods permyſſyon, ded many tymes to hys dyſhonourynge, make ſacryfyce to ỹ deuyll, obtaynynge therby an ende ſumwhat lyke hys deſerynge. Yet left he diſcyples many behynde hym, whom he had dylygently taught in the moſt deuelyſh art of Necromancy, to holde the Romyſh churche in that ſcole, and to proſpere the kyngdome of Sathan in hys goynge forth at large, moſt ſpecyally. ñ. *Theophylactus & Laurentius*, whych poyſoned all the worlde with that myſchefe. After the death of this Sylueſtre, contynuall ſtryfe was amonge hys diſcyples, who ſhuld obtayne the Papacy. But he that had Theophylactus and Laurentius on hys ſyde, he went awaye with the garlande moſt commenly, and ſate in that ſeate of Peſtylence, tyll a poy-

Dyſcyples.

ſon

son were prouyded to fatche hym awaye, if he wrought not to their commodyte. Thus folowed in that race, Johan ỹ. xviij whych within fyue monthes was poysened, than Johan the xix. that tasted of the same ere the yeare came out, than Sergius the. iiij, than Benedict the. viij. and Johan the. xx. whych both were vncles to Theophylactus. After that folowed the seyd Theophylactus, calleo Benedict the ix. whych after. xv. yeares solde the Papacy to Johan Gracyan hys sorcerouse companyon for a great summe of moneye, & was in the ende strangeled of the deuyll, as he was doynge his feates in a forest. The rest of thys rable wyll I shewe in Hyldebrãde, whych was of them in that art, a most dylygent dyscyple. *Martinus Carsulanus* and *Baptista Platina in uitis pontificum*, doth playnely report, that Otho the thyrde Emprour and Robert the ffrenche kyng, were Syluesters dyscyples in the scyence of art Magyck, and ded theyr true seruyce in the kyngdome of Antichrist, becommynge his two sonnes in theyr posteritees.

ffathers

Sorcerers.

Two prynces.

¶ The sorcerouse procedynges of Syluester.

NEcessary do I thynke it, not to leaue thys sorcerouse Syluester thus, but further to declare hys vngodly begynnynges and procedynges. Wyllyam of Malmesbury, Vincentius,

Ranulphus & Rogerus Ceſtrenſes, & Mathew of Weſtminſter repoꝛteth in their famouſe writynges, that he was a ffrenche man boꝛne, called Gerebertus firſt of all, and alſo that he was a pꝛofeſſed monke of ffloꝛyake not farre from Oꝛleaunce, where as he talked the firſt pꝛyncypples of Necromancy. ffrō thens he went to Hiſpalis in Spayne, and ſo longe remayned ther with a Saracene moſt expert in that arte, tyll he had coppped out and ſtollen all hys boꝛes, by helpe of hys doughter with whom he had bene kamplyar, ſpecyally one boke whyche was to hymſelfe moſt ſecrete. To pꝛoſpere in thys peiſe, chefely to eſcape the moꝛtall daunger of thys Saracene, tyll he were on the other ſyde of the ſea, he gaue hymſelfe wholly to the deuyll, pꝛompſynge to be hys perpetuall ſeruaunt. Many dyſcyples he had in thys arte, as is ſayd afoꝛe, Chefely Conſtantyne the Abbot of Saint Maximyne by Oꝛleaunce, Lotharius the archebyſhop of Senona, Adelbolde the byſhopp of Wirtzenburg, Otho the Empꝛours ſonne, and Robert the ſonne of Hugh Capet the ffrenche kynge. By thys Robert was he firſt made archebyſhopp of Remis in ffraunce, than by Otho archebyſhopp of Rauenna in Italy, and laſt of all the great byſhopp of Rome by the deuyls pꝛouyſyon, Accoꝛdynge to thys olde

Necromancy.

Oblacyon.

Pꝛyncꝛes.

verſe

herse. *Scandit ad* R. *Gerebertus ab* R. *post Papa uigens* R. He clymed from R to R tyll he thyrstely came to R. That is to saye, from Remis to Rauenna, and from Rauenna to Rome. He set vp a brasen heade, of whome he alwayes receyued answers, as that he shulde be Pope, and that he shulde not dye tyll he sange Masse at Hierusalem. Promocpons.

☞ The Popes electyon from hens forth.

Immediatly after thys solucyon or settynge at large of Sathan, many wonderfull thynges folowed to the perfourmaunce of hys wycked kyngedome in the Romysh Papacy. ffirst the electyon of their monstruouse Pope, the next yeare after was taken clerely from the commen people by the clergye, and gyuen to hys owne famylyars, which anon after were called the college of calkers, Cardynalles I shuld saye, with these.ij. craftye clauses. *Docendus est populus, non sequendus.* The people is to be taught of vs, but not folowed. *Maior est dignitas legis quæ regit spiritu sancto, quam legis secularis.* More worthy is that lawe whych gouerneth by the holy Ghost, than the lawe secular, or the lawe wherebi the multitude is gouerned. By this they iudged God to be the auctor of their deuelysh decrees, and Papacy 1001. Jaõnes Baconthorpe. Decrees

and the cyuyle lawes of prynces a thynge of nought. Loke Johan Baconthorpe in *prologo quarti sententiarum. quæst. x.* Not longe after thys was the emppre of Rome, in theyr hygh dyspleasure, translated from their olde fryndes the ffrench men to the sturdy Germanes, as afore from the Grekes to the ffrench men, as they founde thē not fytt for their turne. And this was their polycy. They percepued the Germanes to be the strongar people, and at that daye theyr hygh fryndes by the mōkes conueyaunces, and therfore most fytt to defende their fleshely lybertees. *Anonymus quidam de nobilitatis origine. cap. xi.* Thus became the ffrenche kynge Antichristes pongar sonne, whych afore tyme had bene hys whole ryght hande in Pippne & in Charles the great. *Ringmannus Philesius in descriptione Europæ, cap ix.*

Emppre 1002.

Germanes.

Pongar sonne.

☞ The electours and confyrmacyon of the Emprour.

Electours. 1002.

IN the seconde yeare after a thousande from Christes incarnacyon, the electours of the Emprour were appoynted. vij. for that great Antichristes commodyte, hys confirmacyon, othe, and coronacyon alwayes reserued to his owne precyouse fatherhede. Of these. vij. electours, thre were archebyshoppes, thre wer temporall prynces, & the last was a kynge. The archebyshop of Magunce ouer all

Germa-

Germany, the archebyshop of Tryere ouer all Fraunce, and the archbyshop of Coleyne ouer all Italy, were constytuted hygh chauncellers of the Emppre, as watche men to take hede, least any thynge shuld in those quarters passe to the holy fathers dyshonour. The marques of Brandenburg was ordayned chamberlayne, the duke of Saxon, the swerde bearer, and the Palatyne of Rhene the chefe seruytour at the Emprours eleccyon, with cuppe, keye, and swerde afterwarde to dyspatche hym (as hath bene seane) if he were not to holy church profytable. The kynge of Beme beynge butler, cometh in last of all as an arbiter or vmpere, if they can not agre to their spirituall behoue. After that, foure dukes, four marquesses, four landgraues, four burgraues, four earles, four barons, four fre lordes, foure knyghtes, four cyties, four borowes, and four carles were appoynted as stronge myghty buttrasses to assist this newe ordynaunce. *Martinus Carsulanus in chronico, Ringmannus Philesius in præfato opere, & Rodolphus Gualtherus in Homilia ij. de antichristo.* By thys occasyon (sayth Wyllyam Caxton in hys Englysh Cronicle, Par. vi.) the Egle lost many fethers, and in the ende shall be left all naked.

Chauncellers.

Princes

Pyllars

The Egle.

☞ Masse, Purgatory, and musycke.

About

About thys tyme (sayth Johan Wycleue) beganne the heresy of the consecrate host, or brede God of the Papistes, wherby they sought the vtter destruccyon of faythe, by settynge vp of a most parelouse ydoll of their owne makinge, in ye place of Jesus Christ our sauer and redemer. Whych heresy anon after *Berengarius Turonensis* by the word of God most strongely wythstode, so ded one Bruno the byshop of Angew, and *VValeranus* the byshop of Medburg, which were men of most excellent lyfe and learnyng, as their very enemyes witnesseth, *Hildebertus Cenomanensis*, *Thomas VValden*, and *Ioannes Tritemius*. Odilo the abbot of Cluniake, practysed about the same very tyme, by helpe of ij. most crafty knaues an anker and a pylgryme, to delyuer sowles by Masses and diryges, from the terryble tormentes of a flamynge purgatory, whom they had conceyued by S. Gregoryes dyaloges and by the boylynge mounte of Ethna in the lande of Cycyle. Thys Odilo procured of Pope Johan the xix. the commemoracyon of sowles to be celebrated in the church, the next daye after the feast of all sayntes. *Ranulphus Cestrensis*, *li. vi. ca. xv. & Petrus Equilinus*. *Osbernus* a monke of Canterbury, whych had bene famylyar with Dunstane, practysed newe poyntes of musyck, and hys example in

An ydol

Odilo abbas. 1010.

Purgatory.

Osbernus 1010.

Italy

Italy folowed Guido Aretinus, to make the veneracyon of ydolles more pleasaunte. *Guilhelmus Malmesburiensis, Vincentius, & Tritemius.* Thus beganne the hypocresye of Lecherouse monkes and prestes, to abuse the symplycyte of the ignoraunt people, and strongely to confounde theyr Christen beleue by tryfelynge superstycyons and ceremonyes. Anone after ded they adde the crafty inuencyons of profane phylosophers, that they myght the more wyttely deceyue the playne sort, and the more craftely depraue the holy scriptures.

Hypocresy.

Phylosophy.

☞ A prest and hys louely doughter.

All thynges in the Papacy and empyre to their carnall commodyte thus dysposed, the Romysh clergy satled themselues all the worlde ouer, in ye abundaunt pleasurs of Sodome, whych were (as the prophete rehearceth) pryde, plenty of feadynge, solacyouse pastymes, ydelnesse, and crueltie, Ezech. xvi. Gyuen were they to lascyuyouse lustes and most prodygyouse occuppenges in the fleshe, burnynge in aduoutry (for contempt of marryage) as it were an ouen that the baker heateth. Osee. vij. Marke our Englyshe hystoryes in confyrmacyon of the same. For aboute thys tyme (Johan Capgraue sayth, *in catalogo sanctorũ Angliæ*) a deuoute

Sodome

A preſt 1010. deuoute holy preſt (an poell kneaue pow wyll ſaye) went fourth euery morynge into hys churche yearde, and hallowed the graues there, with the. vij. Pſalmes & the Letany for all Chriſten ſowles. On a tyme thys preſt founded mayde chylde at the croſſe there, all wrapped and ſwadled in cloutes, for whome he not only prouyded a nurſe, but alſo brought her vp in nourture and learnynge, takynge her euer after for hys doughter, as (I doubt it not) but he had iuſt cauſe. As thys wēche ones grewe to conuenyent age, her bewtie ſo tāgled his fleſhely harte, that he vnſacyably brent in her concupiſcens. And as he on a daye had cowched her naked in his bedde, anon he remembred his chaſt vowe (they ſaye) and ſo turned hys face to the doze, dyſmembrynge hymſelfe with a ſharpe cuttle in her preſence. And ſo throwynge fourth that trathe whych tempted him (if the legende be true) at the laſt he made her an holy voweſſe & vepled nonne to ſerue the ſpiritualte. Thys acte of preſtiſh maydenhede, was dyſcloſed firſt in Irelande by a parlement of deuyls, wythin the garden of an olde father Hermyte, not farre from S. Partrykes purgatory, where as they ſhewed themſelues ſore greued with this preſt, for redemynge ſowles by latyne Pſalmes, out of their darke dominiō, Loke Johan Capgraue *poſt uitam Vulſini epiſcopi.*

A wēche

Deuyls

Other

☞ Other hystoryes more of this age.

Wilfhilda.

VVilfhilda was a younge wenche, whom kynge Edgare ones chaced, in the waye of lecherie, from Wynchester to Warwell, and from Warwell to Wylton. And as she by the secrete counsell of monkes, was become a professed nonne, he gaue her the nonnery of Barkynge, addynge therunto the reuenewes of. xxiiij. vyllages, gorgyously to maynteyne both her and her systers to the relygyouse occuppenge of byshoppes and of monkes. For whan Ethelwolde byshopp of Wynchester came thydre on visytacyon, her loue was so plentuouse and myghty towardes hym, that there was no good chere to seke. Though the tappe were all daye sterynge (the storye sayth) yet was there no drynke wantynge at nyght, and all by myracle of the seyd Wilfhilda. Neuerthelesse at the last, by specyall helpe of Altrude the quene, the prestes with theyr wyues obtayned Barkynge, the monkes veyled spowses remoued from thens to Horton, for more than. xx. yeares space. *Guilhelmus Malmesburiensis, & Ioannes Capgraue.* A lyke example to this latter acte, shewed Ethelgarus the archebyshop of Canterbury after the death of Dunstane, whych more than. xx. yeares afore, droue the monkes out of Canterbury & brought

Barkinge.

Good chere.

Ethelgarus.

in the

in the prestes with their wyues. But he was shortly dyspatched for hys labour, not contynuynge in that rowme a peare.

Siricius. 990. And Siricius a monke succedynge in that office, restored agayne the hypocrytyk mõkes in the peare of our lord. DCCCC and .xc. the prestes wyth wyolence expelled. *Anonymus quidam in historiarum rhapsodijs.* Many such turmoylynges had England in those dayes by Sathans procurement, to make that Romysh spirytualte a very Sodome and stynkynge lakes of helle.

☞ Deuyls buffetynge and temptynge of monkes.

Elphegus 1010. IN the cytie of Bathe, Elphegus buylded a great monastery of monkes, whych in processe fell to so corrupt kyndes of lyuynge, that one of them whych had bene a rynge leader in theyr nyght potacyous and lecherouse watchynges, sodenly fell madde and dyed. The abbot at mydnyght hearynge a noyse, lo-

ij. deuils ked out at the wyndowe, and behelde. ij. deuyls lashynge vpon ỹ monkes carkeys. And as that wretche (saith the storye) made clayme to the suffrages of the masse, they gaue hym thys answere. Thou obeydest not God, therefore we wyll not obeye the. *Guilhelmus Malmesburiensis, li. ij. de pontificibus, & Ranulphus Cestrensis, li. bi. ca. xbi.*

Their power. *Rogerus Cestrensis, li. bi. ca. xxiij.* By thys ye maye

ye maye se that the deuyls power is greater than is the power of the popes masse, or yet of a monkes cowle. Yet fynde we it, written, that in an other monastery, a monke shewed vnto hys abbot, how greuously he was in hys fleshe tormented, by the fiery concupiscence therof. Anon he gaue hym hys owne coate to do on, and with that hys lust so abated, that euer after he was founde chast, the deuyll makynge great lamentacyon for it. *Vincentius in speculo, & Antoninus in secundo historiarum tomo.* Thys story confoundeth the other, a monkes cowle so terrysyenge the deuyll, and asswagynge the heates of the fleshe. A wonderfull thynge was it, that so muche vertu could not be founde in wholsom maryage, beynge Gods necessary instytucycyon, as in the superstycyouse coate of a baudy brothell mōke. God of a likelyhode was not wyse ynough in hys first prouysyons, that he so neglygently forgate these monkysh remedyes agaynst those heates in the fleshe. O hypocryte knaues and Sodomytes.

Acowle.

The vertue.

Hypocrytes.

☞ Saint Jues water, and Saint Walstanes myracles.

SAint Jues water was in those dayes, about the yeare of our lorde

S.

a M.

a M. and .xij. very wholsom for the femynyne gender. For a certen woman complayned her vnto the prior of Ramsey in in confession, that a lecherouse spirite had many nyghtes occupyed with her in the lykenesse of an hare. I praye God it were not some hongry sorcerer of that abbey. And he gaue her counsel deuoutly to drinke of that water, whych was vnto her euer after (the storye sayth) as a water welle agaynst all hys busye assaultes. If ye searche Johan Capgraue *in uita tuonis episcopi* ye shall fynde it a matter more vncomely, than maye wyth honestye be expressed.

The water.

S. Walstane. Saynt Walstane of Bawburgh .iij. myles from Norwych, was neyther monke nor preest, yet vowed he (they saye) to lyue chaste without a wyfe, and performed that promyse by fastynge of the fryday and good sayntes dyggyls, without any other grace or gyft gyuen of god. He dyed in the yeare of our lord a M. and xvi. in the thyrde calendes of June, and became after the maner of Priapus. the God of their feldes in Northfolke and gyde of their haruestes, al mowers and sythe folowers sekynge hym ones in ỹ yeare. Loke his legende in ỹ Cataloge of Johan Capgraue, prouyncyall of the Augustyne fryres, and ye shal finde there, that both men and beastes wyych had lost their preuy partes, had newe members agayne restored to them by thys Walstane,

1016.

Capgraue.

members.

Walstane. Marke thys kynde of myracles for your learnynge, I thynke ye haue seldome redde the lyke.

☞ A blasynge starre, *Canutus* and *Fulbertus*.

IN the yeare of our lord a M. & xvij apared in the skye by the space of iiij monthes, a most wonderfull blasyng starre, in maner of a great burnynge beame, as sheweth *Sigebertus* and *Sabellicus* Many haue iudged thys, to be the same starre, whych fell from heauen lyke a flamynge creshet, Apoca. viij. for the alteracyon of doctryne and of conuersacyon, whych in those dayes chaunced in the vnyuersall churche, and specyally here in Englande. For Canutus a Dane, beynge the same yeare constytute kynge of England, folowed much the superstycyouse counsell of Achelnotus than archebyshopp of Canterbury, as wytnesseth *Polydorus*, Fabyane and Caxton. He buylded the abbeyes of S. Benettes in Northfolke and S. Edmonds Bury in Sothfolke, he translated the stynkynge bones of Elphegus from London to Canterbury, and prouoked the people to worshypp them. He went vndyscretly on pylgrymage to Rome, and there founded an hospytall for Englysh pylgrymes. He gaue the Pope most precyouse gyftes, and burdened hys lande with an yearely trybute, called ye Rome shott. He shrymed

1017.

A starre.

Canutus.

Abbeyes

Rome shott

the body of Berinus, and gaue both landes & ornamentes to the cathedrall church of Wyncheſtre. *Anonymus quidam*, *Alphredus Beuerlacenſis*, & *Ricardus Diuiſienſis*.

Baſtardes. Yea, by the ſorcerouſe inchauntmentes of that lechour Achelnotus, he feared dead men, he iudged monkes baſtardes to be hys owne chyldren, he crowned an ydoll with the crowne of thys realme, and beleued that Mary Chriſtes mother nurryſhed

Fulbertus *Fulbertus* the byſhopp of Carnote in Fraunce, with the mylke of her breſtes in hys ſpckeneſſe. *Radulphus Niger*, *Guilhelmus Malmeſburienſis*. VVernerus & Vincentius. Se here what power the deuyll had in thys kyngdome of darkeneſſe. The prelates were able in thoſe dayes, to make the great prynces of the worlde to beleue, that

Geue ſucke. our lady gaue ſucke to an olde byſhopp a thouſand yeares almoſt after her death. Marke thys poynt for your learnynge.

☞ The cõuenaunce of prelates in this age.

Achurch LOt ye muſt conſyder that at Carnotus was a churche of our ladye in buyldynge, whych coulde not wele be fynyſhed without ſuch clarkely cõuenaunces. And by thys meanes became Canutus a great benefactour therunto. The prelates, as byſhoppes, abbotes, and preſtes (for their cõmodyte, ye muſt wele knowe) were ſo good to this Danyſh boor

per

per (ye cronycle sayth) ye they in receyuyng hym for their kynge at Southampton, vtterly renoūced by othe, ye successyō of their naturall Englysh kynge Etheldrede, causinge ye nobylyte to cōsent to ye same. Yea, & to bryng ye spyghtful enterpryse of theirs, to full effect, they hyred a cruell traytour, called Edricus, to slee kynge Edmonde, Ironsyde hys naturall heyre, and caused ye seyd Canutus to sende his. ij. sonnes Edmonde and Edwarde into Denmarke to be slayne, to extynguysh that successyon or dyscent of Englysh bloude, & so to ouerthrowe ye maiestie of thys nacyon for their pryuate commodyte. *Alphredus Beuerlacensis, Ranulphus, Rogerus, Treuisa, Ioannes Capgraue, Polydorus, atq; alij historiographi.* By meanes of thys Achelnotus also, an hundred talentes of syluer, and one talent of golde were gyuen at Papia in Italy, for the wythered arme of S. Augustyne, therwith to augment the ydolatry here in Englande. *Guilhelmus Malmesburiensis, li. ij. de regibus.* And as concernynge Burye abbeye afore mencyoned. It was first a college of prestes, founded by kynge Ethelstane in the yeare of our lorde. DCCCC. xxv. and nowe at the sute of Ailwyne byshopp of Helmam in Southfolke, it was changed by kynge Canutus, to a monasterye of Benettes monkes, in the

O traytours.

O caytyfes.

ffor Idolatry.

Bury abbey. 925.

1021. yeare of our lorde a M. and xxi. ẏ prestes with their wyues and chyldren dyscharged. *Chronicon Buriense, ac Ioannes Lelandus in commentario cygneæ cantionis.*

☞ The Emprour maryed Canutus doughter.

1036. IN the yeare of our lord a M. and xxxvi. Henry the second Emprour of that name, marryed Guynylde the doughter of the aforeseyd Canutus ẏ kynge of Englande. Thys Henry had a systre, whych was a professed nonne. So inteyrly he loued thys systre of hys, that oft tymes he wolde haue her to lye within hys palace, very nygh to hys owne preuye chābre. In a wynter nyght a sowle chaplayne of ẏ courtelaye with her, which had bene dyuerse tymes complayned of afore. In the mornynge, least hys fotynge shuld be seane in the snowe newly fallen that nyght, she toke hym vp in her necke, and carryed hym out of the courte towardes hys chambre. The Emprour chaunced to ryse at that houre, as hys custome was, to make water, and se the pageaunt. Anon after fell a byshopryck whych the prest gaped for, and the gouernaunce of a nondrye whych the nonne desyred. Wherupon the Emprour called them vnto hym, the one after the other. Take that benefyce to you, (sayth he to the priest) but saddle nomore the nonne, And you the abbeye (sayth he to hys

A chaplayne.

Coueyaunce.

☞ Promocyons.

hys systre) and horse nomore the prest. *Guilhelmus Malmesburiensis, li. y. de regibus, Ranulphus, li. vi. ca. xxi. Polychronici. & Vincentius, li. xxv. ca. xviij. Speculi historialis.* Here were a couple of no badde gouernours in that spirytualte, but al was chast relygyon, so longe as marryage was absent. Thus coulde the worldely rulers thā laugh vpon wyckednesse, and suffre vertu and ryghteousnesse to dwell vndre contempt wyth Christ. All holy

☞ Two dyuerse examples for that age.

Another nonne was ther, at the same very tyme, whom a certen ryche mā toke out of the monastery and marryed, not farre from the seyd Emprour, bycause she complayned her that she could not lyue chast. The byshopp of the dyocese hauynge knowledge therof, by thys Emprours assystence, dyssolued that marryage, and sent her agayne to the cloystre. Afterwarde thys man, whan he se hys tyme, toke her out agayne, and kept her in howse with hym. In the ende they were both excommunycated of the byshop, and could neuer obtayne their absolucyon. *Antedicti autores cum Ioanne Treuisa.* This Emprour had also in hys chapell a syngynge mā, a prest, whych had both a good voyce and was wele learned, but inordynatly he loued a certen whore not farre of, A nonne As a wyfe, A prest.

whych was not vnknowne vnto him. For a daye to proue a maistry, the Emprour ch maunded hym to saye masse before hym, whych he vtterly refused to do, for so muche as he had spen with that whore the nyght afore. If thou saye no masse (sayth the Emprour) I banysh the both ỹ courte and contrey. I am wele contented, sayth the preest, and so by and by with hys stuffe departed. The Emprour with that, called the preest agayne, and much commendynge hys constauncy, rewarded hym with the next bysshoprych that fell. *autores præfati cum Antonino.* Thus is whoredome muche made of lyght, but marryage (whom God left for an honest, yea and an holy remedy for that dysease) is not yet by the doctryne of S. Paule persuaded, i. Cor. vij.

Saye Masse

Whoredom.

Lecherie for lucre doth great myracles.

Alwinus the bysshopp of Wynchestre in the yeare of our lorde a M. & xliiij. was of S. Edwarde the kyng commytted with imprysonment, to ỹ examynacyon of the chargye, for beynge to familyar with Emma his mother, or for lyenge with her whether ye wyll, & she put to the nondry of Warwell tyll the daye of her purgacyon. It was layed to her charge (sayth Polydorus) that she of myschefe had marryed Canutus the Dane whych was a cruel enemy to the land, consequently

Alwinus. 1044

Emma.

sequently that she had nothynge holpē but rather hyndred her naturall chyldren in exyle, whom she had afore by kyng Ethel drede, & fynally the rumour was, that she had dysceptfully sought their destruccyōs to preferre ẏ Danysh bloude to ẏ crowne of Englande, to the great derogacyon of ẏ same. *Ricardus Diuisiensis* reporteth, that Robert the archebyshop of Canterbury gaue euydence agaynst her, that she had cō sented to the murther of her elder sonne Al phrede, & procured poyson for her yongar sonne S. Edwarde, & that she had ioyned her self in that treason with her louely per amoure the byshopp of Wynchestre afore named. But se what folowed in the ende. After she had ones commoned with ẏ spi rituall prelates, and gyuen vnto S. Swy thunes abbeye in Wynchestre, the posses syon of ix. lordeshyppes or mayners, she was able by helpe of S. Swythune to go barefoted vpon ix. burnynge plough sha res of Iron, for that byshoppes tryall and hers. On. iiij. for her selfe, & on. v. for her swete louer, & to do other myracles besy des. But ye must first cōsidre, that she was borne ouer them betwyn. ij. byshoppes, whych knewe afore hande how to qualyfy those heates, & that the kyng beynge a sim ple man, was ealy to deceyue. *Ricardus Diuisiensis*, Guilhel. *Malmes*. *Marianus Scotus* *Thomas Rudborne*, *Ioānes Capgraue post uitā*

Danysh bloude

A tray tour.

Myra cles.

An ydy ote.

VVlstani, & Robertus Fabiane, parte. vl. cap ccx.

☞ S. Edwarde voweth chastyte in bedde.

Edward

REported it is in the legende of lyes which was wonte with solemnyte to be redde in temples of the Papistes, that after thys kynge Edwarde was marryed to Editha the doughter of earle Goodwyne, they both beynge togyther in bedde, vowed a perpetuall chastyte, and therin perseuered to the end of their lyues. There contynued in them (sayth the legende) a coniugall loue without coniugall act, and fauorable imbracynges without ye deflourynge of byrgynite. As though marryage were an enteraunce into vyolēt whoredome, & a fylthye deflourer of virgynyte, whych rather sanctyfyeth it to increace to Gods honour, as in Abraham & Sara, Zachary and Helisabeth. For in thē was marryage a great blessynge of God, Gene. xxi. and a waye of ryghteousnesse without reproue, Luce. i. as it is in all thē whych be of lyke faythe. Edwarde was beloued (sayth the legende) but not corrupted. Editha had fauer, yet was she not touched. As a newe Abisag, she warmed the kyng with loue, but she lowsed hym not by lecherouse lust. She delyted hym wyth swete obsequyes, yet made she hym not plyaunt to fleshly desyres. In the same

Marryage.

Legenda

lowsy

lowsy legende more ouer is it written, that thys Edwarde called marryaged a fearfull lhyp wrecke of maydenhede, comparynge it to the fyery fornace of the Caldeanes, Dani. iij. to the mantell, whych Joseph left in the handes of an whore, Gene. xxxix. to the lasciuious outrage of the. ij. false prestes, whych wolde haue oppressed Sulanna, Dani. xiij, and to the fylthy intycementes of dronken Holopherues towardes fayr Judith the seruaunt of God, Judith. xij. Of a farre other spryte was S. Paule than was thys Edwarde, whan he called the marryed Corinthеanes a chaste virgyne coupled to Christ for their Christe beleues sake. ij. Cor. xi. Blasphemy. S. Paul

☞ The Chronycles confuteth this deuylysh dreame.

For a confutacyon of thys practysed fable & most deuylysh errour, lete vs se what ỹ Chronycles sheweth of the matter, whych contayne muche more truthe than their quere legendes. *Ricardus Diuisiensis* sayth, that by feare & terrour of deathe, Edwarde was compelled to the marryage of Editha. And Polydorus reporteth, that for hate of her father, whyche had slayne hys elder brother Alphrede, he vtterly refused her agayne, seysynge her goodes at hys pleasure. Ranulphus and Anonymus sheweth, that he depryued her of all quenely honour, and put her Errour. Testymonyes.

her into the abbeye of warwell, with one only mayde to wayte vpon her, so cōmyttynge her to the streyght keppnge of ye abbesse there. Wyllyam of Malmesbury & *Marianus Scotus* sayth, ye after he had marryed her, he neyther put her frō hys bedde nor yet carnally knew her. But whether ye was for hate of her kyndred, or in purpose of chastyte, they can not dyssyne. And Robert ffabyane confesseth the same in hys chronycle, *parte*. vi. *ca*. *ccx*. These testymonyes consydered, se what sure grounde these oyled hypocrytes the monkes and the prestes haue to aduaunce in Edwarde their sodomytycal chastyte agaynst Gods fre instytucyon, magnyfyenge hys wyfe to ye starres in their letanyes, with Sancta Editha *ora pro nobis*. Johan Capgraue rehearceth, that the peeres of his realme had persuaded hym to marry, that hys owne lawfull chyldren myght succede hym in ye gouernaunce therof, to the godly quetyng of the same, as ded Dauid, Salomon, Ezechias, Josias, and other holy kynges of ye Hebrues. But se what plage folowed of this Edwardes hypocresy by the peruerse counsell of those ydell whysperers and lecherouse leaders. Such an whores byrde, bastarde, straunger, & enemy obtayned the crowne, as brought Englysh people in most myserable subieccyon, that wele was he which within hys owne nacyon myght

Editha.

Hypocrytes.

Examples.

Subieccyon.

saye

saye. I am none Englysh man. *Ranulphus, Mattheus Paris, Capgraue, Fabianus, & Polydorus.*

☞ A voyce hearde, but not much regarded.

NEuerthelesse it is redde of thys Edwarde, ye lyenge on hys death bedde, he hearde thys voyce in a dreame. The inyquyte of Englande (of ye clergy it wuld haue sayd) prouoked God to wrathe. The prestes haue swerued frō the lordes testament, & with poluted herte & handes do their offyce vnpurely. These be no natural shepherdes, but hyred straūgers. These defende not ye flocke, but suffer ye wolffe to take hys pleasure of thē. They only seke ye mylke & the wolle, ye shepe they care not for, ye helle is now redye to swellowe them in both. The gydes of ye people are bycome vnfaythfull, next cōpanyons to theues, & robbers of their contrey. Neyther feare they God nor regarde the lawe. The veryte they hate, ye ryght they contēpne, & cruelte they only regarde. Neyther haue the prelates ryghteousnesse, nor their chaplaines & curates any godly discipline. Therfor wyll ye lord whet his swerde, hys bowe hath he bent & made it redy. Hys yre & indignacyō wyll he shewe to ye people, & send them yll angels to vexe them, accordynge to hys appoyntment. All thys and much more hath Johan Capgraue, in

A voyce

Straungers.

Prelates.

Catalo-

Lubbers Catalogo ſanctorum anglicorum. Yet were not thoſe lecherouſe lubbers by theſe forewarnynges amended. But thys Edwarde they exalted aboue the mone, and for hys vnprofytable chaſtyte (yea moſt hurtefull myſchefe vnto thys whole realme) they haue euer ſens placed hym next Mary the mother of Chriſt and the holy Euangeliſt Johan. Mepther omytted they Editha in their letanyes, nor yet Emma hys mother in their commendacyons, whych had bene ſo depely in loue with Alwyne the forenamed byſhop of Wynchestre, that ſhe both forgate hym and hys brother. *Ricardus Diuiſienſis cum cæteris autoribus.*

Newe ſayntes.

☞ The Papacye, order of Cardynalles, and Swanus.

Gregory. GRegory the vi. about ỹ ſame tyme, founde the Papacy ſo impouerys-hed, and the poſſeſſyons therof ſo dempnyſhed, by the lecherouſe rule, ryot, & exceſſe of hys bawdy predeceſſours, in the yeare of our lorde a M. and xlvi. that he had nothynge left hym, to ſuſtayne hys 1046 owne holy fathered and hys Cardynalles with, in the relygyon of ſpirytuall pdelneſſe, but the bare offeryynges and a fewe rentes there beſydes. *Guilhelmus Malmeſburienſis de regibus, Vincentius, li. xvb ca. xxij. Ioannes de columna, & Antoninus parte ij. tit. xvi. ca. i.* About thys tyme (Johan Carion ſayth) the glorioule name of Cardynalles

Cardynalles.

came

came into an vse, estymacyon, or fame, and so was noysed abrode. Whose proude estate to mayntepne in all voluptuouse pleasurs, thys Gregory toke in hande the materyall sworde, and ded therwith suche murther and myschefe, that the prelates their selues denyed hym Cristen buryall. *Ranulphus cestriensis, ac Platina in uitis pontificum.* Swauus the first sonne of Goodwyne the earle of Westsaxons & of Kent, laye many tymes with Edgyne the abbesse of Leof, about the yeare of our lorde a M. and xlix. myndynge in the conclusyon to haue marryed her. And was therfore compelled of kynge Edwarde to flee the realme of Englãde, into Flanders, tyll such tyme as hys peace were procured by Aldrede than archebyshop of Yorke and byshopp of Worcestre also. Wherupon in hys returne he slewe earle Beorne his own vncle, for that he had therof accused hym. At the last was he sent to Hierusalem in penaunce, and dyed in that iourney towardes Licia, of a colde. *Marianus Scotus, Ranulphus li. vi. ca. xxiij. & Fabianus, par. vi. ca. ccxij.*

Swauus.

1049

Penaunce.

☞ Palumbus the prest, and the witche of Barkeley.

Palumbus a prest at Rome, a great Necromanser and a myghty worker of knauerpes spirytual (which after some writers, had a Pope to hys sonne

Palumbus.

ſonne) wrought innumerable ſorcerpes & legerdemaynes of lecherie for ỹ holy chaſt prelates there, to bringe euery mannys wyfe, doughter, or ſeruaunt that they coueted, to their beddes in the darke. So connynge he was in his feates of cõueyãce, and myght do ſo muche amonge the ſpretes of venery, that if an other workeman of hys ſpeculacyon, had ſent fourth a deuyll of that ſcyence, he coulde cauſe hys deuyll to ſupplant that deuyll, and ſo conueye the woman where¦ hys mynde was to beſtowe her. Whych in concluſyon ſet the deuils at variaunce, and made thẽ crye out of God for ſo longe tyme ſufferynge that Palumbus in hys wyckednesſe to reigne. And whan thys holy maſmonger ſhuld dye, he cut of hys owne mẽbers (as is afore rehearced) and gaue them to the deuyl, byquet hyng hys eyll dedes (which were myſcheues vnſpeakable) to the holy churche & cytie of Rome. *Anonymus, Guilhelmus Malmeſburienſis, li ij. de regibus, Vincentius, li. xxv. ca. xxix. Ranulphus, li. vi. cap. xxvi. & Antoninus par. ij. ti. xvi. ca. vij.* A lyke example fynde we in our Englyſh Cronycles, of Hepla the woman of Barkeley in Barkeſhyre, whyche was both a wytche and a bawde, knowynge all neceſ-

Deuyls

Members.

A wytch

ſary feates in ſpirytuall prouyſyon at nede. As thys woman was dead (whych had alwayes bene a frynd to holy church)

the

the deuyll rode away with her (they ſaye) vpon a blacke horſe. Forty maſſes a daye wyth other good ſuffrages, prouyded by her ſonne and doughter an holy monke and a nonne, were not able to ſtoppe that paſſage. *Guilhelmus Malmeſburi. li. ij. de regibus. Ranulphus. li. vi. ca. xxv. Fabianus par. vi. ca. ccxiij. VVernerus, & Hermannus Shedel.* In theſe. ij. examples ye maye behold, what wholeſom ſtudy holy churche had in thoſe dayes, & what labours the ghoſtly gouernours toke vpon them, to obſerue their ſolempne vowe of chaſtyte, whyche maye not yet be dyſpenſed with.

Maſſes.

Holy churche.

☞ Other chaſt myracles about theſame tyme.

IN the yeare of oure lorde a M. and liij. a ſolempne fatherly preſt in Irelande, pretendynge muche ſoberneſſe, kept a great ſcole of laddes and yonge wenches. And for ſo muche as he had ſhorne ſome of thoſe wenches and apareled them lyke boyes, the more aptely to come to the fleſhely occuppenge of thē, he was anon after percepued, taken, and with ſhame bannyſhed that lande. *Marianus Scotus, Ranulphus, & Treuiſa, li. vi. cap. xxiiij.* This feate hath bene among our votaryes muche practyſed in tyme of their prodygyouſe heates, as an holy ſpyrytuall remedy. Victor the ſecond Romyſh Pope of that name, in the yeare of our

1053.

Wenches.

Victor. ij.

1056. of our lorde a M. and lvi. helde a generall synode at Florence in Italy, where as he deposed many byshoppes & abbottes for symony and fornycacyon. *Guil. Mal. li. ij. de pontificibus, Ranulphus, li. vi. ca. xxiiij. Martinus carsulanus, Platina & Ioannes stella.* A subdeacon (they saye) whych mynystred to hym at masse, put venym in hys chalyce, & so poysened hym for hys labour *Benno cardinalis, & Valerius anselmus ryd* Edwarde the sonne of kynge Edmonde Ironsyde, had. ij. doughters beynge in exyle, Margrete and Christiane. Margarete was godly marryed to Malcomus the kyng of Scottes, and had viij. chyldren by hym, of whom. iiij. reigned as kynges after hym. Christiane by counsel of lascynyouse monkes, bycame a superstycyouse nonne abhorrynge marryage, as Polydorus reporteth her, by theyr doctryne of deuyls in hy pocresy, so becummyng a folysh vyrgyne, or els a mete damsell to serue them in the darke.

Poyson'

Christiã.

☞ They laugh at lecherie, that frowne at marryage.

O trayters.

Neuer yet came plage of myschefe to thys realme, that the Prelates haue not turned to their pryuate commodyte, and fynely laughed and sported the rat in the ende. To promote the Danysh bloude to the crowne of Englande, they sought vnnaturally to destroye the

Englysh

Englysh bloude ryall, and through fyne conueyaunce brought it wele to passe, as is written afore. And whan it was restored agayne in Edwarde, they threwe hym into suche a colde of hypocresy, or symulate chastyte whether ye wyll, that he dyed without yssue, to gyue place to the Normanes our most greuouse enemyes in the basse bloude of a Bastarde. And se what a toye they made therof, to shewe themselues no lesse ioyfull of hys baudy concepcyon in whoredome, than the people of Jury were in the blessed natynyte of holy Johan Baptist in godly marryage. As Robert the duke of Normandy (saye they) rode through the towne of Ffaloys, he behelde a skynners doughter called Arlet, daunsyng amonge maydens, whom he toke with hym from thens to hys bedde for her bewtyes sake. And as he was commyng towardes her, to accomplysh hys fleshly de syre, she rent her smocke frō the chynneto the fete, to make roume for him. And as he enquyred, what she ment therby, she made hym this praty answere, saye they. It were neyther fytt nor comely, that the nether part of my smocke shuld be turned vp, & so touche the lyppes of my lord. At thys mery sentence the duke had great sporte, and so haue the prelates had euer sens, for they caused it to be regestred, holy matrymony frowned at and euermore

Hypocresy.

Duke Robert.

Brothels.

set at nought. At thys sylthy sytt was Wyllyam Bastard begett, which was afterwarde called the great conquerour of Englande, to the great myssortune, yea, to the vtter shame, confusyon, and vndoynge therof in those dayes, he beynge a straunger, a myl begotten, and so cruell a tyraũt, as in the wrath of God he shewed himself there, for the ponnyshement of their synnes. *Anonymus, Guil. Malmes. li. iij. de regibus Vincentius, li. xxb. ca. xxxix. Ranulphus, li. bi. ca. xix. Fabianus, par. bi. ca. ccbij. & Polidorus, li. biij.*

A bastarde.

Autores.

☞ Of Stigandus a lecherouse monke with syke companyons.

Stigandus.

STigandus an hypocryte, couetouse, lecherouse, and vnlearned, whych had defyled hys fathers bedde (Johan Capgraue sayth) & dyuersly oppressed the poore, for hys good rule keppnge about the yeare of our lorde a M. and liij. bycame bysshopp of Shirborne, than of Wynchestre, and fynally archebysshopp of Canterbury. He made hauock of the churches goodes, and spent them in most prodygyouse sylthynesse. And as wytnesseth Wyllyam of Malmesbury, *li. v. de pontificibus*, bnmete was he rekened to be a bysshopp in those dayes, that could not ruffle it out with all pompouse aparel, horses, galaunt seruauntes, wanton meates, and women, in all lecherie and lewdenesse.

1054.

A Bysshopp.

nesse. And as they were sumtymes cast in the tethe, that their conuersacyon was not accordynge to the Apostles lyues, they made a mocke at it, commenly excusynge themselues by thys hombly verse, *Nunc aliud tempus, alij pro tempore mores.* Now is it an other maner of tyme than was than, and requyreth a farre other fashyon of lyuynge. *Marianus Scotus, Ranulphus, lib. vi. ca. xxiiij. Fabianus par. vi. ca. ccxij. & Polydorus, li. ix.* About the yeare of our lorde a M. and. lxxxij. one Wyllyam byshopp of Durhan dyspossessed the prestes of the college or cathedrall church of Durham bycause of their wyues, and placed the monkes there in their rowmes, as witnesseth *Polydorus, li. ix. Anglicæ historiæ*, as he had hearde, that kynge Edgare had done long afore in the churche of Excestre. Olyuer a monke of Malmesbury, of some authours called Elmer, was at the same tyme so wele seane in Necromancy, that he coulde with wynges flye abroade and worke many wonders *Ranulphus li. vi. ca. xxviij. Vincentius, Nauclerus & alij.*

Versus.

1082.

Wyllyā

Olyuer.

☞ Saynt Freswydes, and Westmynster sanctuary.

IN the yeare of our lorde a M. and lx. was ye church of S. Frideswyde in Oxforde gyuen vnto the mōkes by the chast kynge Edwarde, of whō we haue spoken afore, at the request of Pope

1060.

Edward

Nycolas the.ij. in recompence of hys pylgrymage that he vowed to Rome, the prestes wyth their wyues dysplaced vtterly. Yet was it afterwarde restored to them agayne by hys successour kynge Haralde, whyche with other lyke matter agaynst our prelates, cost hym parauentute hys lyfe, the monasterys at the last consumed with fyre. *Ioannes Capgraue in uita Fridesuidæ.* This Romysh Antichryst Nycolas, cōstytuted kyng Edward hys vncle here in Englande, bycause he was a chast bower, that he and hys successours shuld se that hys sodometrouse chastyte were wele there maynteyned. Moreouer he gaue fredome to the sanctwarys of Westminstre for theues and for whores, not only to be vnto them a place of refuge, but also a sauegarde from ponyshment for terme of their lyues. *Ioannes Capgraue in uita Edwardi cum alijs autoribus.* O ghostly founders of chastyte Thys great patryarke of Sodome, sent fourth Petrus Damianus a monke and Cardynall, to preache S. Gregories Dyaloges agaynst marryed prestes. For he afterwarde wrote a boke, Antoninus sayth, *par. ij. ti. tit. ca. viij.* *De direptione nuptiarum*, of the takynge awaye or vtter dyssolutynge of marryage. *Tritemius* menconeth also, that he wrote. ij. bokes agaynst marryed prestes, one *de incontinentia sacerdotum*, an other *de clericorum*

Nicolas

Westminster.

Petrus Damianus.

uxoribus

uxoribus, and .ij. for the vnmarryed monkes, the one called *regula solitariorum*, the other *de monachorum profectu*.

☞ *Berengarius*, and the synode of Wynchestre.

MOche a do had *Berengarius Turonensis* the archedeacon of Angew, with the foresayd Popet Nycolas, for Christes naturall presence in the eucharisticall breade, whych he had in ope preachynge and disputacyon denyed, calynge both hym & hys malmongers pulpifices, that is to saye, flesshe makers, *in his boke de Eucharistia*. Truely not an holy churche (sayth he) haue the verye proued that congregacyon, but a malignaunt churche, a counsel of vanyte, and the very seate of Sathan. *Lanfrancus contra Berengarium*. Whych oppynyon he afterward compelled hym to recant, not by force of argument, but by terrour of cruell threttenynges. Notwithstandynge he returned agayne, persysting more stroge than afore. Anon after in the yeare of our lorde a .M. and lxix. in the generall synode at Wynchestre, were many byshoppes and abbotes deposed by the legates of Pope Alexander the seconde, for pll rule keppnge in bankettes of baudry. Amonge whom Stigandus was one, whych myserably dyed in prison. *Rieardus Diuisiensis, Guilhelmus Malmesbu. li. i. de pontificibus. Ranulphus lib.*

Berengarius.

Churche

1069. Wynchestre.

hū. ca. i, *Fabianus, & Polydorus, li. ix.* Thys
Alexander. Alexander made a constytucyon generall, that none shuld heare the masse of a preest, whych kept a concubyne, vndre payne of excommunycacyon, meanynge a marryed wyfe. *Gracianus monachus in uolumine decretorum, V Vernerus in fasciculo temporum, & Iacobus Bergomas.* Yet graunted he that
A prouiso. preestes sonnes myght by the Apostles autorite receyue holy orders, whych includeth contradiccyon. *Idem Gracianus.*

☞ *Lanfrancus* and hys lowsye legerdemaynes.

Lanfrancus. A Yonge monke assystynge Lanfrancus the archebyshopp of Canterbury at hys masse, not farre from the shryne of Dunstane, beheld a swarme of deuyls, and was sodenly possessed of one of them. Anon he opened hys mouthe, and vttered the good rule of hys lecherouse bretherne, suche matters (sayth the storye)
A counsell. yea, so abhompnable and fylthie, as are not to be spoken. Than were they all called to the chapterhowse, where as it was amonge them decreed, that all the holye bretherne shuld be shryuē of Lanfrancus. Wherby they were anon so newe bournyshed, that in their returne the deuyll had
Confession. nothynge to laye agaynst them. For the vertu of confessyon and absolucyon is

suche

suche (they saye) that it taketh from the deuyll both hys wyttes and remembraunce, that he hath no longar any power to accuse them. Forget not thys workemanshypp, but marke it wele. So good was the foreseyd Dunstane (they saye) to thys Lanfrancus, that. iiij. score yeares after hys death, he taught hym how to recouer agayne the possessyons and landes pelfered awaye by the kynges from hys archebyshopryck. He made open vnto hym, (if dead men maye speake) the craftes of all hys enemyes, and shewed good wayes to recouer at their handes, & to auoyde their cautels. *Ioannes Capgraue in uitis Dunstani & Lanfranci, Vincentius li. xxv. ca. xxxvij. & Antoninus par. ij. ti. xvi. ca. x.* The whyche *Antoninus* sayth, that Lanfrancus played the same part agayne at Rome, suche tyme as he impugned there the doctryne of Berengarius concernynge the sacramēt. For the whyche lordely acte, Pope Alexander gaue hym. ij. mātels or Legates robes, one of honour, an other of loue. *Ranulphus cum cæteris autoribus.*

Dunstanus.

Dead men.

Lanfrancus.

☞ Byshoppes change their seates and tytles.

IN the dayes of kynge Wyllyam the bastarde, the Popes bastard byshoppes here in Englande, changed their seates and tytles, from ye meane vyllages to ye most famouse cities of ye realme

Bishoprykes.

to apere more glorpouse in the reigne of their father Antichrist. As from Dorcestre to Lyncolne, frō Lychefelde to Westchestre, from Thetforde to Norwych, frō Shirborne to Salysbury, from Wellys to Bathe, from Lyrton to Excetur, frō Selwey to Chychestre, with such lyke. And this was done (some writers sayth) in the
1068. yeare of our lorde a M. and lxviij. by a
An othe. decre of the Popes canons. *Ranulphus. li. i. ca. lij.* Vndre the same kynge also a solempne othe and profession by writynge to the bastarde byshop of Rome was demaūded and taken by hys vycar *Lanfrancus*, in the yeare of our lord a M. and lxix. and
1069. so euer after continued from thens fourth.
A stryfe. A sore stryfe befell in the same selfe yeare, betwyn these bastarde byshoppes, specyally betwyn *Lanfrancus* of Canterbury & *Thomas Norman* of Yorke, whych of them shuld be hyghest in that mytred kingdome of ydelnesse. And as they mette at Rome, they fell into a great dysputacion of that matter afore Pope Alexandre. Where as
Lanfrancus. *Lanfrancus*, to amende hys owne matter, proued the seyd *Thomas* to be a prestes sonne, Remigius the byshopp of Dorsett beynge present, whych (ffabyane sayth) was a prestes sonne also. In the ende thys *Lanfrancus*, by the helpe of Aristotles logyck, Gregoryes olde constytucyon, and the popes authoryte, obtayned both at Rome &

at

at Wyndesore in Englande, that Canterbury shuld from thens fourth haue the superpoxpte ouer the see of Poxke. He that wyll beholde the mad folyshnesse of thys doltysh disputacyon, lete hym loke Wyllyam of Malmesbury, *li. i. de pontificibus*, *Ranulphi Polychronicon, lib. vij. ca. vj. Antoninum, Fabianum, atq; Polydorum, li. ix* Canterbury.

☞ An olde bawdy byshopp slayne of a wenche.

IN the dyocese and cytie of Herford was a grape headed byshopp, called Walter, that inordynatly loued a ponge wenche there, whych was a very connynge sowster, in the yeare of our lord a. M. and. lxx. Yet remembrynge in hym selfe (sayth the storye) that nothynge was more vnsemynge, than an olde dottynge fole, specyally a byshop, so to rage, oft tymes withdrewe frō folowyng that affect. At the lattre as the deuyll wolde, she entered the byshoppes bedchambre, by entycementes of hys chamberlaynes, the pretēce beynge, that she shuld there cutt them out shyrtes and napkyns. And as she was in doynge her werke, those preup prouyders auoyded, and the old bawdy byshop came in, as was appoynted. He fell to the talke of as fyne brotherly, as anye craftes man in that art myght vtter. And whan ỹ wold not helpe, he fell to her by force, wrastelynge and tomblynge with her for the best game. Walter. 1070 A wēche

game. But se what folowed immedyatly.

Ouercome. As she perceyued her self ouercomen, and that she was no longar able to withstande hys lecherouse purpose, she thrust her sharpe sheres whom she had in her hãdes, vp into hys share or vndre hys preup mẽbers with vyolence, and so slewe that Babylonysh bore, or ỹ. horned gote of the deuyll, as chast Judith ded Holophernes. *Guil. Malmes. li. iiij. de pontificibus, & Ranulphus, li. vij. ca. ij.* A commen practyse of

A practyse. chast relygyon kepynge, haue thys bene amonge ỹ horned prelates and opled prestes in all ages of Antichryst. Wold God those pdell bellygoddes had alwayes in that sylthie occuppenge bene thus worthely handeled. For than had not the worlde bene so depely decepued in them and their knauerpes.

☞ Cecila kyng Wyllyams doughter, and Thurstinus.

Cecilia. *Matthæus VVestmonasterienſis* in the floures of hystoryes, and *Polydorus Vergilius* in the ix. boke of his chronycle, reporteth that Cecyly the dou-

1075. ghter of kyng Wyllyam Bastarde, profesſed her self a nonne in the yeare of our lord a. M. and. lxxv. to serue the deuyll in the monkes hypocresy, & in ỹ burnynge beastes of Sodome. So daynty mowthed wer

these

theſe greaſy grouteheades, and ſo crafty in their generacyon, that they could fynde out kynges doughters to ſerue their luſtes, and yet apere chaſt ghoſtly fathers to the worlde. Thurſtinus a monke of Caen in Normandy, was of the ſeyd kyng Wyllyam, conſtytute abbot of Glaſtenbury for a great ſumme of monepe, in the peare of our lorde a M. and lxxxiij. Thys holy abbot conſumed the ſubſtaunce and poſſeſſyons of that ryche abbey, in all kyndes of lecherie and other prodygyouſe ſplthyneſſe. On a tyme there fell betwyn hym & hys monkes, a great ſtrYfe, for that he had reſtrayned their accuſtomed fare. He brought in men of armes to defende hys cauſe, the monkes layed about them lyke pratty men, with ſtoles, pottes, and candelſtyckes, tyll the warryours heades were welefauerdly broken. In the ende of the batayl were .iiij. monkes founde ſlayne, and xviij greuouſly wounded, their bloude flowing on the paument. *Henricus huntington, li. vi Guilhel. Malmeſ. li. ij. de pontificibus, Matthæus Paris in hiſtoria anglorum. Ranulphus, li. vi cā. iij. Fabianus, par. vij ca. ccxxij.* Was not thys (thynke yow) a relygyouſe rule? Had it not bene muche pytie, but the commens of this realme, had bene beggered for their mayntenaunce? beynge ſuche ghoſtly bowers? O blyndneſſe and madneſſe of vngodly gouernours,

Thurſtinus. 1083.

A bataple.

.ij. ſlayne

Cōmēs.

Hylde-

Hildebrande by sorcery and murther, obtayneth the Papacy.

Hildebrandus.

HIldebrandus a monke of Clunyake, beynge hygh archedeacon of Rome, was taught the arte of Necromancye by Theophilactus afore mencyoned, whose custome was in wylde forestes and on hygh hylles, to do sacryfyce to deuyls & by magycall arte to make women both to loue hym and folowe hym. Other instructours he had besydes (sayth Cardynall Benno) whych had bene Syluesters dyscyples, & were most connynge in that speculacyon, that is to saye, Laurence an archebyshop, & Johan Gracyan afterwarde called Pope Gregory ye syxte. In shakynge hys sleues or myttaynes, to delude the eyes of the symple, many tymes he sent out sparkles of fyre, whyche was iudged a wonderfull myracle, & a signe of holynesse in hym. For so muche as the deuyll (sayth Benno) coulde not persecute Christ in the open face of the worlde, he sought fraudulently to deface his name & honour, by thys hypocryte & false monke Hyldebrande, vndre a monasticall coate & coloured pretence of relygyon. Thys Judas gote of hys maistre Pope Gregory ye sixte, to be the hygh stewarde of S. Peters aulter, & so receyued the offerynges of pyl grymes, tyll all hys bagges were full. Than hyred he one Gerardus Brazutus,

Dyscyples.

Aduersary.

a man

a man gyuen to myschefes incomparable. This sorcerouse wurker to make hym Pope, in the space of. xiij. yeares, poysened. vi of hys predecessonrs one after another, ye is to saye, Clement the. ij. Damasus the. ij Leo the. ix. Victor the. ij. Steuen the. ix. & Benedict the. x. Nycolas the. ij. hys owne selse poysened, and vyolently murthered Alexander the. ij. in preson. Thus by great and outragyose murthers he enioyed ye papacy, & was called Gregory the. vij. hys first ordynaunces were these. He transubstancyated the Eucharistycall breade, condempned the marryage of prestes, & commaunded monkes to abstayne from flesh, *Valerius Anselmus Ryd.*

vij. Popes poysened.

A murtherer.

☞ The first busy buyldyuges of this Hyldebrande.

Benno Cardinalis reporteth of thys hellysh Hyldebrand, that in the first entraunce of his Romysh Papacy, he had all these deuylysh prouysyons to wurke hys myscheues with. The scriptures he had so trayned with the rules of logycke, that by them he was able to mayntayne all falshede. The temporall powers he prouyded by all flattery, false fryndeshyp, gyftes, and other subtyle meanes to depresse. He had for moneye hys secrete spyes and trayterouse searchers in the emprours and euery great prynces howse, to knowe thynges to hys mynde. After demaundes

Practyses.

A traytour.

maundes and anſwers agayne from deupls, he toke vpō him to prophecie lyes in hypocreſye. Hys exceadynge tyrannye was ſuche, that hys enemyes he neuer ſpared, but gaue them death without rempſſyon, to the terryfyenge of others. And alwayes he had about hym a boke of Necromācye, with a nombre of deupls to wurke feates to hys Papall pleaſure, As the good Emprour Henry the. iiij. perceyued in thoſe dayes, moſt ſhamefull abuſes to growe in the churche, he laboured by all wayes poſſyble to abolyſh them. He ſecluded ſcyſmatykes, ſuſpended ſymonyakes, ſuppreſſed ſacrilegers, ponnyſhed periures, bānyſhed bawdes, impryſoned decepuers, and condempned pdolatours. Thys percepuynge Hyldebrande, whyche was a relygyouſe mayntepner of all theſe, ſought by his preup trapttours to dyſpatche hym. And on a daye whyls thys vertuouſe emprour was in prayer, he hyred a deſpertate knaue to laye ſtones of great wayghte vpon the rouſe beames of the temple ryght ouer hys prayenge pewe, and to lete them fall vpon hym to hys vtter deſtruccyon. But ſe the ryghteouſe hande of God. One of thoſe ſtones beynge moze than thys wretche coulde wele rule, boze hym downe to the grounde and ſo ſlewe hym.

Deupls

A trayptour.

God ſtryketh

☞ Other practyſes in myſchefe, of the ſayd Hyldebrande.

And

AND whan he perceyued that thys wape wolde not take, than sought he out an other myschefe by colour of relygyon. He made an extreme and terryble acte agaynst all them that had entered any spirytuall promocyon by symony, and sent out commissyons vpon the same, hys selfe beynge ẏ greatest symonyake that euer was on thys earthe. Thys had a great shyne of holynesse, and is no lesse iudged of a great nombre of the hystoryanes, yet was it to. ij. most myscheuouse endes. The one was, that he myght thereby confounde all those that fauoured not hys wayes. An other, that for execucyon of that acte. the good Emproure myghte runne into the depe hate of the clergy, that they myghte also seke hys vndoynge. For the relygyon of thys Hyldebrande, was neuer other than treason, neyther was hys doctryne any other than decept of the deuyll. On a tyme after many sorcerouse incantacyons, he demaunded of that God whyche he thought he had made of breade by vertu of transubstancyacyon, by what kynde of myschefe the Emprour myghte be destroyed. And whan he ones perceyued, that that God of hys coulde make hym none answere, as the goddes of the paganes ded, and as hys famylyar deuyls wold do, he threwe hym with violence into the fyre.

Myschefe.

ij. cautels.

Sorcerer.

God brent.

As

As Ioannes Portuensis openly declared at Rome in ỹ church of S. Peter. The same daye (Benno sayth) that he openly cursed the good Emperour, his chayre that was most strongely made brast a sondre in .ij. in token of the great scysme whych therupon folowed, Sigebertus cõfyrmynge ỹ same by an horryble earthquake. All these exam
Autores ples hath *Benno in uita hildebrandi*, *Barnefridus Vrspergensis*, *Matthæus Pariſiensis*, *Hulricus Mutius*, and Robert Barnes *in uitis Romanorum pontificum*.

☞ An acte of condemnacyon for prestes marryage.

1074 IN the yeare of our lorde a .M. and lxxiij. Whych after most writers, was the second yeare of hys Papacy, this hellysh Hildebrande helde a generall synode at Rome with the bishoppes of Italy. Wherein he made thys most deuelysh decre agaynst prestes, not that they shulde nomore beget chyldrẽ, but that they shuld neuer after marry wyues. This wycked decre extended yet further, as if
Depryued. they had wyues already, they shulde vterly forsake them, or els be depryued of their benefyces and prestehode wythout redempcyon, & so made laye men. And that noman from that daye fourth, shulde be admytted to their orders, that had not professed a perpetuall chastyte, a sodomyte wolde be called, haunynge a name accordynge

dynge to the fruytes. The Germanes and the French men ded myghtely resyst this decre by the stronge authorytees of Christ and of Paule, and by the vnreprouable examples of the Apostles and other holy fathers in the prymatyue churche, besydes other scryptures, reasons, and argumentes. And whan he percepued that the prestes had despysed & mocked hys abhomynable ordynaunce, he cursed them with boke, belle, and candle, and vtterly forbad them the churche, commaundyng their tythes to be brent. And whan that wolde not helpe the matter neyther, than made he an other tyrannouse decre, that their wyues shulde be taken for whores, their thyldren for bastardes, & that noman frō thens fourth shuld heare the masse of him that kept a concubyne, as he than iudged them, peruersly alleging Malachyes prophecye, as though *Maledicam benedictionibus uestris*, in hys mouthe myghte vnualue or dysable their masses. Thus was the churche fylled with vnpure mynysters. *Rogerus houeden li. i. historiæ anglorum. Matthæus Paris in chronico, Ranulphus Cestrensis, li. vij. ca. iij. & Rogerus Cestrensis, li. vij. Lambertus Shafnaburgensis, Sigebertus, Martinus, Ioannes de Columna, Ioannes Nauclerus, Dunelmense chronicon, Mutius, & alij.*

Exāples

Tyrañt.

Autores

☞ What myschefe sprange of that

pestyferouse acte.

Vincentius sayth in *speculo historiali, li. xxix ca.* xlv. and Mathew of Westmynstee in hys seconde boke *de floribus historiarum*, Antoninus in the seconde part of hys chronycles and *Radulphus de Diceto* confirmynge ye same, that thys example of Hyldebrand was straũge and prodygyouse, done without all Christen consyderacyon to the great preiudyce of the sayntes. A sore slaundre (saye they) grewe therupon, and so greuouse a scysme as was neuer afore in the churche for any kynde of heresy, and all vndre name of relygyon. Very fewe or none were founde chaste in the churche, after that constytucyon was ones publyshed, some counterfetynge a clennesse for lucre and promocyon only, some dyssemblynge. some boastynge, some lyenge, and some beynge periured, turnynge marryage into secrete whoredome, and honest lyuynge into most vyle buggery. By this occasyõ (saye they) arose in the churche perupcyouse teachers, auertynge the people by their profane noueltees, from the Christen syncerypte and doctryne of the Gospell. Thys horryble Hyldebrand the great patryarke and first founder of the ordre of prodygyouse buggerers, otherwyse called vnwyuynge masmongers, notwythstandyng hys vnrelygyouse constytucyon for others

Testes.

Scysme

Seducers.

others, yet kepte he Maude the ducheſſe of Lorayne, whome he for that purpoſe dyuorced from her ſeconde huſbande Azon the marques of Eſten. Their occuppenges were *furtiui complexus* (the ſtorye ſayth) imbracynges in the darke, or ſuche cullynges whan the candale was out, as myght not be ſeane of all the worlde. She, is called in the chronycles, S. Peters deuout doughter (ſe the vnſhamefaſtneſſe of theſe holy whoremongers) *collateralis pontifici, ac nimium amans pontificem*, beynge checke mate with the Pope, and his owne dere peramoure. And whan ſhe ſhuld dye, ſhe gaue to the Romyſh churche a great parte of Hetruria, whych is yet called the patrymony of S. Peter. *Blondus li. iij. decad ij. Martinus, Platina, & Robertus Barnes.* Maude. An whore.

☞ Of whom it was in thoſe dayes reſyſted.

AS an apte polycye to aduaunce the clergyes eſtimacyon, augment their poſſeſſyons, and increaſe their ryches, brought Hyldebrande in thys inhybycyon of preſtes marryage. For by that deceptfull face of the olde wylye ſerpent, were the lecherouſe maſſynge preſtes, monkes, chanons, and ſpeſtynge nonnes, iudged terreſtryall aungelles of the holyſhe worlde, whan they were the very droſſe of the deuyll and poyſon of all A crafte

Resy-stauuce. Christyanyte. A great nombre therfore of godly men both in Germany & Fraunce, perceyuynge the great abhomynacyons that wolde folowe therof, myghtely styll resysted both Hyldebrande the Pope, and also hys great synode of Italysh prelates, callynge hym a cruell heretyke and authour of pernycyouse doctryne, and them the malygnaunt counsell of Sathan. This wyckednesse is wrought (saye they) not by any sprete of God, but by the only suggestyon of Sathan. For their most deuylysh decre is directly repugnaunt to the worde of God. Christ sayde, that noman can awaye with that sayenge, saue they to whō it is gyuen. S. Paule had no commaundement for virgynyte. The Apostles wolde not requyre it, the olde counsels durst not attempt it. But alwayes was marryage fre to them that could not refrayne. What meane these hypocrites than to compell naturall men by force of tyranny to lyue the lyfe of Angels, whych is a thynge impossyble to their weake nature. By thys cruell constytucyon they make open the way to all fylthynesse in the fleshe. If they wyll haue such mynysters, lete thē fatche them from heauen, for in the earth they are not to be had. Thys was the clamour of them whych in that age feared God, & doubted the myschefes of Antichrist. *Lambertus, Sigebertus, Vrspergius, Nauclerus, & Robertus Barnes.*

Sathan.

Marryage.

Angels.

Hylde-

¶ Hyldebrande made the churche a full Sodome.

NO small commendacyons hath thys sorcerouse monke and vicar of the deuyll, among the hystoria-
nes and chronycle writers after his tyme. Vycar.
As were Otho Frisingensis, Platina, Stella, Sabellicus, Blondus, Bergomas, Aeneas, VVicelius and suche other. He is magnyfyed aboue the starres for his rebellyouse treason and tyrannye agaynst the vertuouse emprour, & holden of them for a most earnest, myghty, and constaunt defender of Antichristes ovyled kyngedome, whyche they call holy Holy
churche. Thys maistre of myschefe and church.
organe of the deuyll, brought by that meanes, the mynysters to an vdelnesse, and defyled the churche with most execrable buggery. Amonge all his canon lawes and synodall constytucyons, he gaue out no commaundement that prestes shulde do no lecherie, nor yet get chyldren, but only that they shulde not marry. And thys was to Warput in full practyse, that God had afore nynge.
premouyshed hys churche of, by his sonne Jesus Christe, by hys holye Angell, & by Johan hys electe Apostle, thre able wytnesses, Apoca. i. That is to saye, the great cytie whych is called a spirytualte, and is the churche malygnaunt, shulde be in effecte, a very Sodome and Egipte, Apoca. xi. Of necessyte myghte that be no fable, y

was of so able witnesses vttered afore
Wyt- hande so earnestly. Some therfore must
nesses. haue fulfylled it, no remedy, and none so
effectually as thys hellysh sodompte Hyl-
debrand, by forbyddynge of marryage in
hys clergy, and by deifyenge the Eucha-
ristycall breade. These. ij. poyntes chefely
made the Romysh churche a Sodome and
an Egipte, by dyssemblynge vowes and a
Prouy- coũterfet presthode. How nondryes anon
syons. after were buyl ded, boyes, apes, and byt-
ches prouyded, to qualyfie the breche hea-
tes of these holy buggerers, and to saue ẏ
outward shyne of their boasted chastyte, it
requyreth further processe to be declared.

☞ Marryed prestes are bayted
wyth a bulle.

ROger Houeden plainely reporteth
it, in the first boke of hys chrony-
cles, that the clergy contempnyng
Prestes. the byshop of Romes malycyouse thrette-
nynges, chose rather to dwell styll vndre
hys great curse, than to leaue their marry-
ed wyues. Thã practysed the seyd byshop
to vexe them and to ponnysh them by o-
thers, as testyfieth Mathew of Westmyn
stre in the thyrde boke of hys flowres of
historyes, procurynge the commen people
Tyrãny to be the instrumẽtes of his tyranny. That
he myght the more fearcely chastyse them
(sayth he) and so vtterly dryue them from
the embraciuges of their wyues, he forbad
the

the laye people to heare their masses, and charged them fynally to destroye their lyuynges, by thys bulle folowynge. Gregory the Pope, otherwyse called Hyldebrād, the seruaunt of the seruauntes of God, sendeth the Apostles blessyng to all thē within the kyngdomes of Italy & Germany, that sheweth their true obedience vnto S. Peter. If there be any prestes, deacons, & subdeacons, that styll wyl remayne in the synne of fornycacyon, we forbyd them the churches enteraunce by the omnypotent power of God and by the autoryte of S. Peter, tyll tyme they amende and repent. But if they perseuer in their synne, we charge that none of yow presume to heare their seruyce. For their blessyng is turned into a curse, and their prayer into synne, as the lorde doth testifye by hys prophete. I wyll curse your blessynges &ce. Thys bulle hath Symeon of Durham, and Roger Houeden, the one in the seconde & the other in the first boke of their chronycles, besydes other wryters.

A bulle.

Masses.

☞ Laye people worshyppeth the beast and hys Image.

Muche good stuffynge is in thys bulle, whan it iudgeth marryage a fornycacyon, condempnyng it by S. Peters autoryte, whose doctryne to thys daye both alloweth it and com-

Prepos-terously

mende th it for a state of ryghteousnesse, cõ
parynge the marryed persones to Abrahã
and Sara. i. Pet. iij. Neyther is the bles-
syng of any man turned into a curse, or his
prayer into synne for marryage, but rather
for seducynge of Gods people by supersti
Decey- cyons and hypocresy, wylfully resystyng
uers. the holy ghost, Mala. ij. & Psal. cviij. as in
thys baudy bulle maker and hys other bul
lish begles, whose blasphemouse actes are
wele knowne. *Radulphus de Diceto* sayth in
hys Image of storyes, that in the yeare of
1075. our lorde. a M. and lxxv. thys terryble tur
moylyng agaynst prestes marryage, gaue
more occasyon of blasphemouse slaundre,
than ener ded heresy in the church. For by
that meanes (sayth he) the laye people con-
tempned holy orders, they reiected eccle-
Contẽpt syastycall subiectyon, and abhorred ẏ my-
sterye of God. They despysed the prest-
hode of their curates, in fury & madnesse
they brent their tythes, & trode vndre their
fylthie fete their consecrate hostes. Thus
honoured they the fowle beast and hys y-
mage, Apocal. xiij. But thys gaue a great
rayse to Antichristes proude and ambycy-
Anti- ouse reigne, as herafter shall apere. Tho-
christ. ‹ mas Rudborne and Mathew of West-
‹ mynstre sayth, that in the nexte yeare folo,
‹ wynge was a terryble earthquake with a
‹ certen blusterynge noyse ouer all Englãd,
‹ wherby God declared to the worlde hys

anger

anger for suche exce dyng wyckednesse, as he hath done other tymes more, at the lattre daye to be reuenged vtterly.

☞ The treason of prelates and extorsyon of byshop Walter.

Byshoppes, abbotes, and prelates of ye Englysh brode, not hauyng Wyllyam conquerour a kynge to their myndes, caused it by lytle and lytle to be noysed a broade amonge the people, in the seyd yeare of our lorde a M. & lxxv. how it neither stode with reason nor yet with conscyence, that a bastarde or mysbegetten man, as he was, shulde haue the Englysh nacyon in gouernaũce, what though they had afore with all practyses possyble assysted hym to the same. Wherupon grewe wonderfull commocyons in dyuerse quarters of the realme, specyally at Norwych, Helye, and Yorke, thre great earles, Rause Roger, and Waldeof, aydyng the rude cõmens in that rebellyon, whyche prouoked hym to shewe double hatred to the Englysh nobilyte. The next yeare folowyng, as the earle Waldeof of Northumberlãd, was worthely depryned and at Wynchestre byheaded for the same, Walkerus a lecherouse monke & ambycyouse prelate, not fyndynge hymselfe satisfyed with the ryche byshopryck of Durham, bought thã of the kynge that earledome, to augment hys pompe, possessyons, and vayne glory-

Wyllyã

1075.

Rebelliõ

1076

Walker

ouse

ouse dygnite. He brought thydre a swarme of ydell and lascyuyouse monkes out of other partyes, thynkynge therby to be euē with God, and with their howlynge and wawlynge to pacyfie his anger, what mischefe so euer he had done afore. But se what folowed about. v. yeares after. For his outragyouse oppression and tyrannye, the commens fell vpon hym, and slewe both hym and an hundred of hys best mē. *Simeon Dunelmensis, Henricus Huntendunensis, Matthæus Paris, Rogerus houeden, Thomas Rudborne, & alij.*

Satisfactyon.

1080.

☞ The monkes dyspossesseth the prestes at Durham.

Durhā.

After hym succeded in the byshoprycke, one Wyllyam an abbot, a man of more wordes (ẏ story fayth) than of godly wytt. Thys prelate (as Simeon wryteth in *chronicis Dunelmi*) persuaded the kyng that the prestes of the church of Durham were vycyouse lyuers, bycause they had wyues and wold not leaue them, and that byshopp walkers monkes were the holye Ghostes chyldren & most fytt to kepe S. Cutbert, bicause they were wyuelesse watchemen. He recyted vnto hym by the chronycle of Bede and by other olde writynges, that from the tyme of Aidanus their first byshop tyll the vyolēt slaughter of the Danes, it had bene possessed

Reason.

sessed of monkes. The kynge not muche regardynge the matter, bad hym consulte with Pope Hildebrande, as he resorted vn to hym to Rome for hys confirmacyon, as all bishoppes were than confirmed by the great Antichrist of that synnefull synagoge. The whyche ones perfourmed to hys mynde, he returned home with Hyldebrandes commyssyon. And in the yeare of our Lorde a M. and lxxxiij. obtaynynge therwith the whole consent of the prelates in the kynges parlement at Westmynstre, he droue the marryed canons & their wynes ont of hys cathedrall churche of Durham, and placed ydell monkes in their rowmes, to kepe Saint Cuthbertes shryne, vniustly depryuynge them of all possessyon. *Rogerus houeden, li. i. & Polydorus, li. ix.* Other prelates anon after ded wurke the lyke, in dyuerse other quarters of the realme, and fylled all the land with the secrete occuppenges of wycked Sodome and Gomor, as wele apered in their last vysytacyon in our tyme, the regestre yet remaynynge.

Confirmed.

1083.

Kepers.

☞ The vysyon of Boso, and acte of Tostius chaplayne.

JOHAN Capgraue reporteth in Saint Cuthbertes lyfe, that one Boso a knyghte, was rapte or depryued of all maner of felynge, by the space of more than two dayes. And in the thyrde

Boso.

thyrde dape, as he was commen agayne to hym selfe, he instauntly desyred to be confessed to the prpour of Durham at ỹ tyme called Turgotus, to whome he declared what wpsyons he had in that wonderfull traunce. He behelde (he sayd) on the one syde of helle, all the monkes of his abbeye gopnge sadly in processyon, & on the other syde a sort of wanton gygiot wenches, reiopcinge in fleshely delyghtes and vncomely entycementes. He sawe there also in a darke desolate place, an hygh howse all of pron. And whyls the doze therof oft tymes opened and speared agayne, at the last he behelde Wyllyam their bysshop, which had bene Hildebrādes commissyoner, puttynge forth hys heade & callyng for Godfrey the monke, whych was at that tyme the generall procurator of hys whole dyocese. And thys was iudged a token, that they two shulde not lyue longe after. Se what noble successe thys decre of Hildebrande had here in thys realme. The wyfe of Tostius sumtyme earle of Northumberlande, called Judith, gaue many ryche ornamentes about the same tyme, to S. Cuthbertes churche. Thys lady had a lusty chaplayne, whych commyng of deuocyon to Tynmouth abbeye, to se the translacyon of the body of S. Oswyne kyng & martyr, as martyrs went than, could within the towne haue no lodgynge for the exedynge

Turgotus.

Wyllyam

A token.

Pylgrymage.

tedyng resort of people ỳ than was there. Howbeit vpon acquayntaunce he founde suche fauer, that a bed was prepared for hym within the parrysh churche. And bycause he thought it not pleasaunt to lye a loue, he conuayed in a wenche in the darke to kepe hym company that nyghte. But as he began to fall, to hys accustomed nyght worke, all the whole churche moued (ỳ story sayth) as it wolde haue fallen vpon them. Wherby he was than compelled to leaue hys occuppenge. *Ioannes Capgraue in vita Oswini martyris.* Prelylke.

☞ The myracles of Lanfrancus the archebyshop.

LAnfrancus the archebyshop of Canterbury, helde a synodall counsell at Paules in London, in the peare of our Lorde a M. and lxxvi. Where as it was enacted by their cõmen consent, that byshoppes from thens forth shuld sytt in counsels & parlementes (by lyke they stode on fote afore with cappe in hande) & that they shulde generally remoue their seates from the meane byllages to the cyties of name (as some had done afore) to apere more notable, and to augment their autorite and fame. Was not thys a great study (thynke yow) for the Christen commen welthe? Thus clome they vp from one degre of pryde to an other, tyll they became here in Englãd lyke their father at Rome, 1076. Pryde.

exaltyng

exaltynge themselues, as S. Paule prophe
cyed of them, aboue God and hys Christ,
ij Thes ij. Thys Lanfrancus ỹ next yeare
after, made one Paulus a ponge monke of
1077. Cane in Normandy, the abbot of S. Al-
A ba- bons. This Paule was his nephew, some
stard. saye, hys sonne, whych is all one amonge
the Italyane prelates (as he was one) sa-
uynge that nephew is a name more spiry-
tuall. Other great myracles thys Lanfrā-
cus ded in hys lattre age. At Canterbury
he enryched the monkes with great lan-
des, sumptuouse buyldynges, and with
precyouse ornamentes. He repared their
temples, & appoynted straunge worshyp-
pynges. He wonderfully augmented the
Lanfran pryde here of the clergye, & spyrally buyl-
cus. ded ij. great hospytalles for pylgrymes, to
encreace the daply pdolatrye, whych thā
began to spryng. *Simeon Dunelmensis. Mat-
thæus VVestmonast. Matthæus Paris, Ranul-
phus Cestrēsis, Rogerus Cestren. Thomas rud-
borne, Ioannes Capgraue, Fabianus & alij.*

☞ Of Osmunde the byshopp, and
of Salisbury vse.

OSmundus was a man of great
aduenture & polycye in hys tyme,
not only concernynge roberyes,
A warr- but also the slaughter of men in the war-
rpour. res of kyng Wyllyam cōquerour. Wher-
vpon he was first the grande captayne of
Saye in Normandy, & afterwardes earle
of

of Dorsett and also hygh chauncellour of Englande. As Herman the byshop of Salisbury was dead, he gaue ouer all and succeded hym in that byshoprycke, to lyue, as it were, in a securyte or ease in hys lattre age. For than was the church become Jesabels pleasaunt and easy cowche, Apoca. ij. hys cautels were not so fyne in the other kynde for destructyon of bodyes, but they were also as good in thys for destructyon of sowles. To obscure the glory of ye Gospell preachynge, and augment the fylthynesse of ydolatry, he practysed an ordynary of Poppysh ceremonyes, the whyche he entytled a Consuetudynary or vsuall boke of the churche. Hys fyrst occasyon was thys. A great battayle chaunced at Glastenburye, whyls he was byshopp, betwene Turstinus the abbot and hys monkes, wher in some of them were slayne, and some sore wounded, as is sayd afore. The cause of that battayle was thys. Turstinus contempnynge their quere seruyce, than called the vse of Saint Gregory, compelled hys monkes to the vse of one Wyllyam a monke of Fiscan in Normandy. Vpon thys Osmundus deuysed that ordynary, called the vse of Sarum. Whyche was afterwardes receyued in a maner of all Englande, Irelande, and wales. Euery syr Sander Slyngesby had a boke

1077

Blasphemer.

1083.

Osmundus.

a boke at hys belte therof, called hys portasse, contaynynge many superstycyouse fables and lyes, the testament of Christ set at nought. For thys acte was that brothell byshop made a Popysh God at Salisbury. *Guilhelmus Malmesburiensis, Ranulphus, Rogerus, Capgraue, Houeden, & alij.*

Canony sed.

☞ Of Kenredus a prest, whych was gelded.

1087. AN acte was made in ye yeare of our lorde a M. & lxxxvij. by kyng Wyllyam conquerour, that who so euer were founde stelynge of dere, he shuld lose one of hys eyes, and he that was deprehended in rauyshynge a woman, shulde lose both his stones without redēpcyon. This hath *Henricus Huntendunensis, li. v. Ranulphus Cestrensis, li. vij. ca. iiij. Rogerus Cestrensis, li vij. & Ioannes Treuisa.* Not many yeares after, a preste called Kenredus was taken in the Ile of Anglesey by the Englysh captaynes, and gelded, some saye, for offendynge the statute, though ye monkysh chronicles farre otherwyse interprete that matter. By reason of this and many other lyke examples (for he was not alone in that age ye maye be sure, whan they were so strayghtly sequestred from women) the clergy sought busyly to be exempted from the laye or secular power, & in fyne made lecherie a spiritual matter, to haue the correctyon therof in their spirytual courtes.

Kēredus

Exempcyon.

I thynke

I thynke the deuyll was neuer more craftyer than they haue bene, to shadowe their fylthie enormytees by a vayne shewe of holynesse, whyche is playne hypocresy. But how so euer they prospered in those dayes, the nobylyte and commens of this realme were wonderfully oppressed (Mathew of Westmynstre sayth) so that both noble men and gentyll men of the Englysh bloude, deprued of their possessyons, and beynge ashamed to begge, were with their chyldren and famylyars, compelled to spoyle and robbery, whan huntynge wolde no longar serue them. Of thys preste Kenredus, writeth Simeon, Henry Huntendune, Ranulphus, Houedē, Johan Capgraue, and ffabyane.

Nobylyte.

Robberyes.

☞ Prestes payed a trybute for theyr wyues.

Whyche a do had kynge Wyllyam Rufus with Odo the proude bysshop of Bayon hys vncle, which was also earle of Kent, with Egelwinus the bysshop of Durham, with Raufe the bysshop of Chichestre, and with other lyke heady prelates, specyally with Anselme, whome of a beggerly monke he had made archebysshop of Canterbury. The syly Anselme sought vtterly to deprue hym and all hys successours, of the inuestynge of prelates, or makyng of bysshoppes and abbotes within hys own realme, labouryng

Styngers.

Anselme

to turne that autorpte from the lawful power of Chriſten princes, to the vſurped iuriſdictyon of the proude Romyſh byſhop, as it anon after came to paſſe, for ỹ whych he was worthely exyled this realme. This kyng Wyllyā Rufus, partly of pytie but chefely of couetouſneſſe (for he had thā many buyldynges in hande) permytted the

Wyues. preſtes for an yearly trybute, to holde ſtyll their wyues in ſyght of the prelates ſpecyally in ſuche dyoceſes as had monkes than to their byſhoppes, whych ſtrayghtly had commaunded Hyldebrandes wycked conſtytucyon to be obſerued, that no preſte haunge a wyfe, ſhulde holde hys benefyce. Raufe the byſhop of Chicheſtre

1097. than ſtode vp lyke a prayſy man, & not only rebuked the kynge for takynge that trybute, whych lyke an adulſt conſcyenced hy poetrye he called the ſyne of fornycacyon, but alſo he withſtode his offycers, ſtoppynge vp the churche porches with great ſtakes, thornes, and bryers, and interdyctynge the temples. But whan the gen-

Tribute tyll kynge had ones gyuen hym that trybute for hys owne dyoceſe, he coulde take it wele ynough, and make no great noyſe therof. *Guilhelmus Malmeſburienſis, li. iij. de pontificibus, Ranulphus li. vij. ca. ix. Rogerus li. vij. & Fabianus.*

☞ Harpaunce amonge

byſhop-

byshoppes for marryed prestes.

A Lytle afore, that is to saye, in the yeare of our lord a M. and xc. a sore contencyon had bene amonge the byshoppes. They that had bene prestes and no monkes fauourably permytted the prestes to remayne with their wyues in their dyoceses, at the least (sayth Roger of Chestre) some of them helde their peace and wolde not se them. The other sort whych had bene monkes, vexed them, troubled them, and most greuously molested them, deprynynge them of their lynynges, and most cruelly bannyshynge them out of their contreys. For the which vyolence, some of those byshoppes that had bene prestes, thrust the monkes out of their cloysters, and put in secular prestes, as they called them in their rowmes. Of this bande or factyon was Walkinus the byshopp of Wynchestre the chefe doar or begynner, haunynge the kynges agrement to the same. But in the ende they preuayled not, first Lanfrancus, and than Anselmus, beynge both monkes and archebyshoppes of Canterbury, and wrytynge to the Romysh Nēroth agaynst thē. Notwithstādyng whan Walter was byshopp of Durham, whyche succeded Egelwinus, and had bene the kynges chaplayne,

1090.

Styngers.

Walkinus.

to ſpyght the monkes therwith, he compel
Walterus. led them to leaue their trapter, to dyne in hys open halle, and to eate ſuch meates as by their rule were forbydden them. He alſo cauſed them to be ſerued at the table, with women whych were not very ſober, neither in aparel nor pet in geſture or coſtenaunce. And all was to type out their hy-
Typall. pocriſye. But ſome of thē (I thynke) toke not the matter very greuouſly. *Guilh. Malli. i. & iij. de ponti. Ranulphus, li. vij. ca. vi. & xi. Polychronici, Rogerus, li. viij. Ioannes Treuiſa, & alij.*

¶ God by ſygnes manyfeſteth the myſcheſe of thys age.

Warnynge. BVt marke how God fulfylled in thys age, that he had ſecretly ſhewed afore to S. Johan the Euangeliſt, Apoca. vi. & viij. ffor a fore warnynge to hys electes. Many ſtarres were ſeane fallynge downe from heauen in the peare
1095. of our Lorde a. M. xcv. ſpecially a blaſynge ſtarre in lykeneſſe of a great burnyng beame, reachynge from the ſouth to the north, a wonderfull derth folowynge, not only of vytayles, but alſo of the ſowles fode, Amos. viij. Whych is the verye of God and ſede of ſaluacyō. Marke *chronicon Sigeberti*, Mathew Paris, Mathew of Weſtmynſtre, Roger Houeden, *Scala mundi*, and *chronicon chronicorum*. Yea, to
Starres make the matter more playne vnto vs, for the

the fulfyllynge of those hydden scryptures in our owne nacyon, *Radulphus de Diceto*, *Sigebertus*, and Thomas Rudborne in their chronycles, addeth thus muche to ye storye. Amonge the whych fallen starres (saye these autours) one which was ye greatest of thē all, semed to fall on ye other syde of the sea, in ffraunce, as it had bene a blasyng fyre brand. And whan the place was marked in Normandy, and dylygently sought out, the searchers behelde a fearful flutteryng and terryble boylynge in a serten water, an horryble stynkynge smoke arysynge ther of. By thys partycular fallen starre, is signyfyed first Lanfrancus & afterwardes Anselmus. ij. Normandy mōkes & archebyshoppes of Canterbury, by whome in those dayes was all the hurly burly, turmoyle, and change in relygyon here in Englande, Lanfrancus contēding for transubstancyacyon of the Eucharysticall breade to aduaunce ydolatry, and Anselmus condempnynge the marryage of prestes and autoryte of prynces for inuestynge of prelates, to sett vp sodometry & impunyte of synne in the clergye. Wherby the one was constytute the adoptyne sonne of Antichrist, and the other the pope of England, as hereafter wyll apere. The water betokeneth the waueryngе multytude, and the stynkynge smoke the fylthie doctryne of those fallen starres.

The place.

A chāge.

Mark it

☞ Of a lecherouse byshop, and. h. supersticyouse earles.

Symony. ROBert Bloet, whyche had bene a monke of Euesham abbeye, went not thens so poore, but that he was able to gyue for the byshopryck of Lyncolne fyue thousand pounde, in the yeare
1092. of our lorde a M. ⁊ xcij. after the death of Remigius. By lyke he had bene abbot of the place, that he was so wele monyed. Neuer was Orpheus, Palemon, nor Sardanapalus more expert (they saye) in the fyne feates of lecherie, than he was. For Wylliam of Malmesbury reporteth, that he was *totus libidinosus*, all gyuen to fylthie lyuynge. And yet he was brought vp in the cloystre vndre Saint Benets rule, a
A lechour. great professour of chastyte and a worthie gouernour in that relygyon. At the last he dyed sodenly, and was buryed at Lyncolne, where as the church kepers were sore anoyed (they saye) with his sowle and other walking spretes) tyll that place was
Spretes pourged by prayers. *Guilbelmus Malmesburiensis. li, iiij, de pontifi. Ranulphus, Rogerus, Thomas Rudborne, ac Polydorus.* Whan Roger the earle of Shrowesbury perceyued
1093. ones that he coulde not lyue muche longar, he sent Reynolde the pryour of Shrowesbury to Clunyake in Fraunce, for the kyrtle of holy Hugh the abbot there,

that

that by lycence of Adelyse hys wyfe, he myght for socour of hys sowle, depart to God in the heate of hys holynesse. As muche mede had he therof (Treuisa sayth) as had Malkyn of her maydenhede, whych no man was hasty on. Hugh the olde earle of Chestre, beynge sycke vnto death in the same selfe yeare, caused by the entysement of Anselme, the prestes clerely to be expelled out of the high churche of Westchestre, and the monkes to be placed there for them. So frantyck were the worldly rulers in thys age. *Henricus huntendune, li. vi. Ranulphus, Rogerus, Treuisa, Fabianus, & alij.*

Rewar

Chestre.

☞ Of byshop Herbert, whych buylded Christes church at Norwych.

Thys Herbert was called by surname, losinga, & the father whyche bigate hym, was Robert the abbot of Wynchestre. But who was hys mother the story telleth not, to leaue it as a secrete matter within relygyon. First was he here in Englande by fryndeshyp, made abbot of Ramseye, and afterwardes byshop of Thetforde by flattery and fat payment, in the yeare of our lorde a M. & xci. For the which he is named in the chronycles yet to this day, the kyndelyng matche

Herbert.

1091.

of ſymony, and that noteth hym no ſmall doar in that feate. Notwithſtandyng he ſo repented that ſymony (they ſaye) that he went to Rome, and there reſigned vp hys
1094 rynge & paſtorall hoke to Pope Vrbanus the ſeconde in the yeare of our lord a M. & xciiij. not without an other great ſumme of monye, ye maye be ſure, for there myghte nothynge paſſe without ready payment. But here ye maye axe me, whye the byenge of a byſhoprycke was ſymony in England, and not at Rome? Wherunto I anſwere. For in Englande a kynge receyued the monye, whych hath none autorite to meddle in that maxte of byenge & ſelynge, wantyng the character or marke of the beaſt, whych they haue at Rome, Apo. xiij. Also they haue ſyberte in that generacyon to iudge blacke whyte, euyll good, ſower ſwete, and darkeneſſe lyghte, & alſo to wurke therafter, Eſa. v. And whan he
1095. had ones returned home agayne, by vertu of Antichriſtes commiſſyon, he remoued hys ſeate of popeſynge Chriſtes flocke, from Thetforde to Norwyche in ye yeare
1096 of our lorde a M. xcvi. dyſpoſeſſynge the preſtes and theyr wyues, and placynge ye monkes in their rowmes, to make that church a Sodome. *Guilhelmus Malmeſburienſis, Radulphus de Diceto, Matthæus Paris, Matthæus VVeſtmonaſterienſis, Ranulphus, Rogerus, Thomas rudborne, Ioannes Euereſ-*

den

No mer chaunt.

den, Ioannes Capgraue, Fabianus & alij.

☞ The robbery, symony, and sacrilege, of the seyd Herbert.

Off thys byshop Herbert, were many straunge thynges written, but yet very couertly and craftely (I thynke) to hyde the open shewe of hys euyls, because he was so great an abbeye foundar. Some there were that scoffyngly bestowed vpon hys predecessour Arfastus and hym thys texte, *Non hunc, sed Barrabam, Ioan, xviij.* Not hym, but Barrabas. For Arfastus had translated the byshopryck from Helmam to Thetforde, whyche were in those dayes but vyllages. But he trãslated it frõ thẽs to Norwych, whyche was a famouse towne, and of great occuppenge. An other sort gaue thys texte, by the waye. *Amice, ad quid uenisti? Mathæ, xxvi.* Frende, wherfore art thou come? Thus slyely they compared hym to Barrabas and Judas, whych both were theues, *Malmesburius, Ranulphus, & Treuisa.* Moreouer a Poete or versyfyer of that age, made these verses of hym.

Testymonyes.

Norwych.

Surgit in ecclesiam, monstrũ genitore losinga,
Simonidum secta, canonum uirtute resecta.
Petre nimis tardas, nam Simon ad ardua tentat,
Si præsens esses, non Simon ad alta uolaret.
Proh dolor ecclesiæ, nũmis uenduntur & ære,
Filius est præsul, pater abba, Simon uterq;.

A monstre.

Quid

of ſymony, and that noteth hym no ſmall doar in that feate. Notwithſtandyng he ſo repented that ſymony (they ſaye) that he went to Rome, and there reſigned vp hys
1094 ryng & paſtorall hoke to Pope Vrbanus the ſeconde in the yeare of our lord a M. & xciiij. not without an other great ſumme of monepe, ye maye be ſure, for there myghte nothynge paſſe without ready payment. But here ye maye axe me, whye the byenge of a byſhoprycke was ſymony in England, and not at Rome? Wherunto I anſwere. For in Englande a kynge receyued the monepe, whych hath none autorite to meddle in that maxte of byenge & ſelynge, wantyng the character or marke of the beaſt, whych they haue at Rome, Apo. xiij. Also they haue lyberte in that genera
No mer chaunt. rym to iudge blacke whyte, euyll good, ſower ſwete, and darkeneſſe lyghte, & alſo to wurke therafter, Eſa. v. And whan he
1095. had ones returned home agayne, by vertu of Antichriſtes commiſſyon, he remoued hys ſeate of popiſhnynge Chriſtes flocke, from Thetforde to Norwyche in ỹ yeare
1096 of our lorde. a M. xcvi. dyſpoſſeſſynge the preſtes and theyr wyues, and placynge ỹ monkes in their rowmes, to make that church a Sodome. *Guilhelmus Malmeſburienſis, Radulphus de Diceto, Matthæus Paris, Matthæus VVeſtmonaſterienſis, Ranulphus, Rogerius, Thomas Rudborne, Ioannes Eueſden*

den, Ioannes Capgraue, Fabianus & alij.

☞ The robbery, symony, and sacrilege, of the syde Herbert.

Of thys bysshop Herbert, were many straunge thynges written, but yet very couertly and craftely (I thynke) to hyde the open shewe of hys enuys, because he was so great an abbeye foundar. Some there were that scoffyngly bestowed vpon hys predecessour Arfastus and hym thys texte, *Non hunc, sed Barrabam, Ioan. xviij.* Not hym, but Barrabas. ffor Arfastus had translated the bysshoprych from Helmam to Thetforde, whyche were in those dayes but vyllages. But he trãslated it frõ thẽs to Norwych, whyche was a famouse towne, and of great occuppenge. An other sort gaue thys texte, by the waye. *Amice, ad quid ueniſti? Mathæ. xxvi.* ffrende, wherfore art thou come? Thus slyely they compared hym to Barrabas and Judas, whych both were theues, *Malmeſburius, Ranulphus, & Treuiſa.* Moreouer a Poete or versyfyer of that age, made these verses of hym. Tellymonyes. Norwych.

Surgit in eccleſiam, monſtrũ genitore loſinga,
Simonidum ſecta, canonum uirtute reſecta.
Petre nimis tardas, nam Simon ad ardua tentat,
Si præſens eſſes, non Simon ad alta uolaret.
Proh dolor eccleſiæ, nũmis uenduntur & ære,
Filius eſt præſul, pater abba, Simon uterq;. A monstre.

Quid

Quid non speremus, si nummos possideamus?

Money. *Omnia nummus habet, quod uult, facit, addit, & aufert.*

Res nimis iniusta, nummis fit præsul & abba.

¶ A monstre is vp, the sonne of Losinga,
Whyls the lawe seketh, Symony to slea.
Peter thou slepest, whyls Simon taketh tyme,
If thou wert present, Symon shulde not clyme.
Churches are pryfed, for syluer & golde,
Symoners. The sōne a bishop, ye father an abbot olde.
What is not gotten, if we haue rychesse?
Moneye obtayneth, in euery busynesse.
In Herbertes waye yet, it is a fowle blot,
That he by symonye, is byshop & abbot.

A deuyll *Guilhelmus Malmesburiensis, li. iiij. de regibus.* Great sute made the monkes of Norwych, to haue had thys Herbert a canony sed saynt. But suche impedimentes were alwayes in the waye, that it coulde not be obtayned.

☞ Other anoynted prelates of the same race.

Simon. SImon the hygh Deane of Lyncolne, occupyed that rowme not without a cause. For his father Robert Bloet, was ye lecherouse bulle, byshop I shuld saye, of that large dyocese. This Simon was a lusty bloude (ye story sayth) & as good a treadyng cocke as euer

was

was his father, with ſterne lokes on both ſydes, as proude as a pecock. *Henricus huntendunenſis in libro de contemptu mundi, Radulphus in polychronico, & Guilhelmus Horman in faſci rerum Britannicarũ.* It is alſo reported of *Radulphus de Diceto*, in hys chronycle called *Imagines hiſtoriarum*, that Robert Peche the byſhop of Cheſtre, Couentre, and Lychefelde, begate Richarde Peche the archedeacon of Couentre, whyche afterwarde, as reaſon was, ſucceded hys father as byſhop in the ſame dyoceſes by inheritaunce. *Radulphus præfatus, Guilhelmus Malmeſburienſis in opere de pontificibus, & Guilhelmus Hormã in abreuiatione eiuſdẽ.* The thyrde example wyll I here bryng in, though it chaunced longe afore, whych I haue left out in the firſt part of my votarpes. Ethelwolf the ſonne of kynge Egbert, was profeſſed a monke at Wynchеſtre, and receyued the ordre of a ſubdeacon vndre byſhopp Helmeſtane. Afterwardes aſcendynge from one degre to an other, he was conſtytute byſhop of Wynchеſtre, and a Cardynall as ſome chronycles hath, about the yeare of our lorde. viij hundreth and iij. By dyſpenſacyon of Pope Gregory the fourth, he repygned kynge after hys father, and marryed Elburga hys owne butlers doughter, by whom he had foure ſonnes, whyche all repygned

Richard Peche.

Ethelwolf. Abiſhop

803.

kynges

kynges after hym and one doughter. In the tyme of hys monkery, afore he was marryed, he begate a bastard called Adelstane, whome he made vnder him the duke of Westsaxons, *Rogerus houeden, Matthæus VVestmonasterienſis, Henricus Bradſha, Iacobus Mayer, & Ionnes Scuyſh.*

A bastard.

☞ Of Wulstane the mysbegotten bysshop of Worcestre.

Wulstane.

WOulstanus ỹ canonysed bisshop of Worcestre, had a monke of that abbeye to hys father, called Estanus, and a nonne not farre of to hys mother, that was named Oulgena. By bysshop Brithegus was he made a monke, & so was sent fourth to the monastery of Peterburg, to be instructed and so brought fourth in the vdel rules of monkery. Whã it came to passe that he was ones bysshop, muche loue (they saye) he had of fayre women, and yet lyued alwayes a vyrgyne, whych is a matter very harde to be beleued. The pontyfycall ryng wherwith he blessed the stretes in stede of Christen preachynge, he woloe neuer put from him, no, not at hys very death, but commaunded it to be buryed wyth him (I thynke) to blesse therwith, whan he shulde aryse at the lattre daye. *Matthæus paris, Guilhelmus Malmesburienſis, Ranulphus, Rogerus, Radulphus de Diceto, Thomas Rudborne, Ioannes Capgraue & alij.* Dede wyues in Worcestre shyre, by the

Louers.

to blesse.

by the helpe of ydle headed monkes, to whom parauenture they had bene bawdes, practysed vpon the Ethymology of hys name a most shamefull and folyshe fable, whych yet remayneth amonge them. Hys father (they sayde) wyllyng to haue a do with hys mother vpon good frydaye, and she not consentynge therunto for the dayes sake, was compelled to leaue his begettynge vpon a stone, which she fyndyng there & lamentynge the losse therof, wrapped it vp in a locke of wolle, and so norysshed him vp vndreneth her arme hole. By this meanes (they saye) he was first called Wulstone. Thys had bene a straunge begettynge of a chylde, but ẏ it was in monkery, whose wayes were not in that wurkynge, lyke other mennys wayes. O most prodygyouse sodomytes, how haue ye illuded the symple with hypocresye and lyes?

A fable.

Wolstone.

☞ Of Steuen Hardynge and hys Cysteanes.

STeuen Hardyng was first a monke of S. Benets errour, ordre I shuld saye, at Sherborne not farr from Salysbury. Thys man to sprede abroade the braunches of hypocresye, went from thens into Scotlande, and so fourth into Fraunce and Italye tyll he came to Rome. We reade not all thys tyme that euer he taught any Christen doctryne by ẏ godly offyce of preachynge or yet of wri-

Harding

tynge.

A pyl-gryme. tynge. But after he had visyted Rome and wandered ouer all Italye (muche good stuffe ye maye thynke, he gathered there) he returned into the prouynce of Burgundy, and there made hymselfe a monke agayne. Yet was he not so quyeted (marke the subtyle workynge of Sathan) but he toke with hym a certen of hys ydell companyons, and fled into the wyldernesse of Cisteanes. Cistercium, and there he began the wycked secte of Cisteanes, otherwyse called the whyte monkes, to be noysed abroade a newe authour of relygyon. And thys was 1098. in the yeare of our lorde. a M. & xcviij. It remayneth yet to the glory of Englande (sayth Wyllyam of Malmesbury) that the ordre of Cisteanes was firste begonne by an Englysh man. *Vincentius, Antoninus, Houeden, Capgraue, Bergomas, Aegidius Faber, Thomas Scrope, Ioannes Paleonydorus, ac Polydorus Vergilius de inuentoribus rerum.* Of the ambycyon, lecherie, and couetousnesse of thys abhomynable secte, and how it came first into Englande, I 1135. wyll shewe more at large hereafter. About thys tyme arose other sectes of perdycyon, as the Grandimontensers, Camaldulcanes, Cartusyanes, darke alleye bretherne, Rhodyanes, Templers, Hospytelers, Premonstrates, Josephytes, and others, with innumerable swarmes of their Sectes.

laysye

lapſye leane locuſtes, creppnge ſlowly out of the ſmoky bottomleſſe pytt, Apocal. ix.

☞ Graue ſentences, declarynge the malyce of thys age.

Wernerus Roleuinke, a Charterouſe monke of Colepne, thus reporteth in hys worke called *faſciculus temporum*, that we commynge after ſhulde marke therof the daunger. A wanton tyme (ſayth he) beganne about the peare of our lorde a thouſande, and ſo followed on. ffor than the Chriſten fayth very muche decayed, vtterly declynynge from her accuſtomed ſtrengthe and olde manlyneſſe, to a feble faynt folowyng, as mayde Hildegarde ſheweth in her prophecye. ffor in many regyons of the Chriſtiante, were the rytes of the church poluted with meuns inuencyons, and the ſacramentes wyth ſorcerpes defyled, the myniſters becommynge both ſothſayers and coniurers. So that many thought, and not without cauſe, that Antichriſt was than in full power. Benno ſayth alſo in ỹ lyfe of Hilbebrand, that the relygyō of the clergy was none other in thoſe dayes, thā a very treaſon or vtter betrayenge of the worldely gouerners, to mayntayne their inſacyable ambycyon, couetouſneſſe, & lecherie. Thus were ỹ golden calues had in

faſciculus

1000.

Sorcerypes.

honour

honour in that age (sayth Wernerus) mea
nynge the glytterynge prelates, And the
other sort slayne or yll handeled, by them
vnderstandynge ye true symple preachers,
as was Berengarius, Oclefe, and such o-
ther lyke, impugnynge their newe ydola-
1094 tryes. Johan Capgraue writeth, ye a great
reformacyon (a dyfformacyon he shulde
haue sayd) was than in the Scottish chur-
che, by procurement of quene Margarete,
whych was an Englysh woman borne.
What changes were here in the church of
Englande, I haue & wyll hereafter more
plenteously declare.

☞ Hildegardes prophecy, with other notes and examples.

IN the yeare after Christes incarna-
cyon a thousande and an hondred
1100. (sayde mayde Hyldegarde) the Apo
stles doctryne and feruent righteousnesse,
whych God had planted in the faythfull
Christyanes, begonne to go backe and to
change, as it were, into a doubtfull stag-
gerynge. But that womāly or fyckle tyme
wyll not so longe endure, as it hath bene
in breadyng, *Vincentius, li, xxix. ca. xxi* And
Iacobus Meyer in chronicis Flandriæ, sayth, ye
in the yeare of our lord a M. and xcvi. aua
1096 ryce, ambycyon, and lecherie, so strongely
toke place in the head rulers of the clergy,
that scarse one coulde be found out amōge
them

them to reſyſt the wycked, by the ſwerde of the ſprete whych is the worde of God. Many ſtarres than ſemed to fall frō heauen. Sigebertus ſayth, Realyte they iopned to their ſacramentall breade, to make the people beleue it to be Chriſtes naturall body. They ſet vp ſcole doctryne and the Popes canō lawes, ſophyſtycally to maintayne all fylthie ſuperſtitious. Commenly they diſputed with cheanes and impriſonmentes, to terryfye their withſtanders. Mathew of Weſtminſtre ſayth, that Paulus the abbot of S. Albons, folowyng the foteſteppes of his father Lāfrancus, was than here in Englande a moſt buſy doer, for ſo muche as in England, fraunce, and Italye, the greater nomber of men folowed in thoſe dayes the opynyon of Berengarius, and Oklefe. Wh, ſayth Henry the fourt Emprour, to hys ſonne than haunyng the gouernaunce, and he beyng vnder him a wofull pryſoner. Thoſe hypocrytes decepue the, for they inſtruct not the multytude. They ſeke not thyne honour, but deuyce it. Vnder the colour of fayth, they prepare the ſnares of decept, whyls they preferre the tradycyons of men to Gods holy commaundementes. *Adelboldus Traiectenſis in uita Henrici Cæſaris.*

Realyte.

Paulus

Decepuers.

The fyrſt fytt of Anſelme with kynge Wyllyam Rufus.

Anselme a Normandy monke, at
the instaunt request, labour, and
1094 longe sute of the clergye, was con-
stytute archebyshopp of Canterbury, by
kynge Wyllyam Rufus. The reason
why he was of our prelates afore all o-
thers preferred to that dygnyte, was
thys. They perceyued in hym great co-
ppe of learnynge, pregnancy of wytt, a
stought stomake, a boldenesse vnshame-
fast, an aduenterouse and solehardy head,
Anselme and a face without bashefulnesse. Wher-
vpon they thought hym a man most mete
to withstande the kynges procedynges,
whyche were in those dayes nothynge to
their contentacyons. For kynge Wyllp-
am was suche a man as wolde not in ma-
ny poyntes agre to their horryble amby-
cyon, auarice, & incontynencyes. Wyych
than they vsed without all shame. He ded
Kynge Wyllyā not muche fauer the churche of Rome
(Mathew Paris sayth) bicause the holy
prelates were so vsuryously gyuen there
to fylthie lucre. Suche indygnacyon he
had agaynst the Pope, by reason of the
scysme, whyche than was at Rome, that
he in hys parlement enacted it, that none
of hys subiectes shulde thyderwarde re-
payre vnder forfeture of body and goo-
des, ores vnder payne of perpetuall ex-
yle. They coulde not be Peters vycars
Vycars (he sayd) that studyed so muche for cou-
etousnesse

tousnesse. Neyther shulde they seme to holde hys power, whose vertuouse lyfe they had not in practyse. Concludynge that the byshop of Rome neyther had nor yet shulde haue any thynge to do in hys realme. He also restrayned the Rome shott, Ffabyane sayth. Wherupon Anselmus iudgynge the kynge a scysmatyke, a rebell, and a tyraunt, obstynatly withstode hym to the very face lyke a ruffelynge rouer. For the whyche he was reckened a traytour, as he was wele wurthie, the other byshoppes holdynge their fyngars in their noses. *Matthæus Paris, Guilhelmus Malmesburiensis, Radulphus de Diceto, Ioannes Capgraue, & Ioannes Scuysh.*

noto

Anselme

☞ Ffyne conueyaunces of these wylye wormes.

IT was no longe tyme after that, ere the byshop of Rome had knowledge of this matter by secrete massengers, as the clergy hath euermore had their betrayers of prynces. Wherunto he made this wylye and foxish aunswere. *Dum furor in cursu est, currenti cede furori.* Whyls fury is in course, gyue place to it, as though he wolde at layser recompence it, whan he shulde se hys tyme. The next yeare after was Gualtherus Albanensis a byshopp Cardynall sent into Englande

Spyes.

1095.

from Pope Urbane the second, bringing with hym the metropolytall mantell of Anselme, to augment hys cockysh autorytie. Thys Gualtherus craftely pacifyed ỹ wrath of the kyng, and colourably or dyssemblyngly reconcyled both Anselme and the Pope vnto hym, only to serue ỹ tyme. Anselme from thens fourth shewed a merry countenaunce (Mathew Paris sayth) to cause kyng Wyllyam to thynke that he bare hym no displeasure, but had forgotten all iniuryes. O most crafty foxe. Anon after vpon thys dyssymulacyon, he axed lycens of the kynge to go to Rome wyth thys Cardynall, whych he very prudently denyed hym for doubt of wronge appellacyons and increace of scysme, vnlesse he wolde go & nomore returne agayne. For there was no cause why he shulde go thyder, haunyng hys pryvates palle brought to hym, vnlesse it were to worke some secrete myschefe, as he ment no lesse by these fyue colours of decept. Than played he the part of a trapterouse renegate ryght out, flyenge out of the realme without lycens. All thys hath Mathew Paris in the seconde boke of hys chaunycles, and *Radulphus de Diceto*.

False hede.

A traptour.

☞ An other sytt of Anselme with kynge Wyllyam Rufus.

Marke the arrogaunt spryte of Antichryst in this obstinate Anselme.

In a

In a bitter malyce he sodenly departed frō the kynge, not takynge hys leaue as became a good subiect. To Canterbury he rode in poste haste, and so forth to Douer, pryuely to steale a passage ouer by nyght, more lyke a thefe than a true man. But where was than hys kynges obedyence, accordyng to thys doctryne of Paule? Let euery soule submyt hymselfe to the hyghar power. ffor who so resysteth that power, resysteth the set ordinaunce of God, Roma. xiii. Thys was farre frō our Anselme. Se now what folowed therfore. Whan thys packynge was ones knowne & detected by secrete spyes, the kynges offycer Wyllyam Marelwast preuented the passage, searchyng by the kynges strayght cō maundement, all hys trusses, coffers, males, bowgettes, sackes, satchels, sleues, purse, napkyn, and bosome, for letters and for monepe, and so lete hym go lyke a vagabonde, all hys goodes seysed as a forefeyture to ỹ kinges vse. Neuertheless whā he came ones to Rome, he was reuerently and ioyfully receyued of Pope Vrbane, & made lorde hygh presydent of all hys generall counsels. He persuaded the sely Pope to take frō the tēporall prynces the whole power & autorite of makynge bysshoppes and abbotes, declarynge vnto hym, what cōmodyte and profyte he myght haue by the same. He taught hym also many other

A Sathā

A rebell.

A search

Suggel-tyon.

fyne

kyne properties and feates, how to playe the Pope in dede, and how to become a full Antichrist in length and in bredthe, in pryde and in all other vngodlynesse. Loke Mathew Paris, and Johan Capgraue.

☞ Anselmes good deuocyon and prayer for women.

1089 Knulphus and Treuisa sayth, that whan thys Anselme was yet but a lowlye abbot, in a certen counsell holden at Turon in ffraunce, Pope Vrbane at hys instygacyon enacted it, that the Jewysh sabbot shulde be altogyther turned to the seruyce of our ladye, and that euery daye in the weke her mattens and houres shuld be sayd of all the whole clergye. Wherin I wolde this poynt to be specyally marked of all my readers. In the responde afore, *Te deum* at mattens, & in the anteme after *Magnificat* at euēsonge was thys solempne petycyon both songe and sayde. *Ora pro populo, Interueni pro clero, intercede pro deuoto fœmineo sexu.* Praye for ỹ people, be a gracyouse meane for the clergye, and make intercessyon for the deuoute kynde of women. If thys deuoute kynde had bene taken for the whole kynde of women, it had neuer bene placed so nygh the clergye. But surely it was some partycular kynde of women, that they there so bytterly prayed for. And not only

Petycyō

women.

only of them, that gaue aultre clothes and towels, waxe cãdels and eches, masse gro-tes and trentals, but also of them that ser-ued their other secrete nedes, whan the na turall heates were importable. Tush, they neuer had hartes to do so great thynges, and contynually for nought, but a prouo-kynge cause there was in the wape. Tru-ly thys was a frendly foundacyon of An-selme for prestly women, though he were not very frendely to their marryage, as afterwarde shall apere. What worthie ac-tes he ded in the other .iij. counsels, at Cle remount, Baren, and Rome, the procesſe folowynge shall wele declare. frendly

☞ Hys crafty conueyaunce in those .iij. counsels.

IN the yeare of our lorde a M. and xcvi. Urbanus helde a generall coũ-sell at Cleremount in fraunce, wher as by the subtyle persuasyons of Anselme, he moued the Christen prynces to warre vpon the Turkes and Saracenes for the defence of Hierusalem and recouer of o-ther noble cyties of the holy lande, as they called it, gyuynge them a crosse to fyght vndre. And thys was chefely to occuppe their ydell heades, whyls they were practysynge and bryngynge to passe other matters for the full establysh-ment of Antychristes regne. Neuer was there suche a knauerye practysed 1096 Practy-ses.

vndre so precpouse a colour, as was thys
wpnupnge of Hierusalem. Marke it for ỳ
space of more than. h. hondred peares. ffor
vndre that they brought all their false pac-
kynges to passe, dempnyshed the temporal
power, wronght all their mischefes, and
made themselues ryche without measure.
The next peare after, to occuppe the tyme,
was an other counsell holden at Baren in
1097 Apulia, where Anselmus played the man,
dysputynge agaynst the Grekes for hau-
yng leuened breade in their communyon
and for admyttynge the marrpage of pre-
stes, though the chronicles name an other
Michetas. thynge. ffor Sigebertus sayth, that Miche
tas a learned Greke and monke of Cõstan
tynople, had written a lytle afore, *de azimis
Latinorum ac sacerdotum nuptijs*, of the vn-
leuened breade of the Latynes and the ne-
cessary wpuyng of prestes, against ỳ blas-
phempes of the bysshop of Rome. In the
1098 great synode at Rome the next peare after
that, was the stallynge of prelates and ad-
myttynge to benefyces clerely take awaye
from the temporall rulers by the whole cõ
sent of that counsell, at the importune cal-
lynge on of our Anselme, all laye men be-
ynge accursed that from thens forth shuld
attempt it. I tolde ye afore, they wolde
wõders wurke wonders, whan they were ones frõ
home that shulde haue cõtrouled their do-
ynges. *Matthæus Paris, Rogerus houeden, Ra-*

dulphus

dulphus de Diceto, Thomas rudborne, Ioannes Capgraue, & alij plures.

¶ A wonderfull ouerthrowe of the temporall power.

Sigebertus, Vincentius, Mathew Paris, and dyuerse other writers reporteth, that in these .iij. coũsels they both renewed & confirmed the wycked decrees of Pope Hildebrande. Moreouer they enacted that the churche, as they thã called their shorlynges, shuld be sayth full amonge themselues, shuld outwardly professe a chastyte, & be clerely exempted from the laye powee. They ordayned that bysshoppes, abbotes, and prestes, shulde in no wyse receyue any spirytuall promocyons of prynces or kynges, neyther pet of any laye person, but only of the Pope for monepe, and that they shulde not medle with handy labours, whyche they called worldly occuppenges, but leade all theyr lyues in a slouthfull idelnesse. They appoynted the laye people to fast ỹ lent, their marmongers and shauelynges Septuagesime, aduent, rogacyon dayes, and quatertemper, and their whorysh orders only to be gyuen on their fastynge dayes. They ordayned also that he which robbed a prelate, shulde be outlawed, and he that strake a prest, shulde be accursed. They decreed ỹ kyndredes shuld not marry to ỹ bñ. or bñ degre in bloude, in peyne of their great

Coũsels

for lucre

Actes.

curse,

curse, that laye men shulde bye no tythes, that none shulde be chosen byshoppes vnlesse they were prestes or deacons afore, neyther yet any prestes sonnes admytted to holy orders, except they had bene professed monkes, All this hath Mathew Paris, *li. ij. historiæ Angloaum* Such iolye bruynges had the Babylon buylders, whyls the vndyscrete prynces of Christendome were fightynge for Hierusalem amonge ye Turkes, they keppyng their wyues warme tyll they came fole home agayne. A conueyaunce was thys, I thynke neuer any so wylye and subtyle afore.

Mōkes.

☞ Blasphemyes are vttered agaynst God and hys Christ.

Make spede.

IN thys lattre counsell of Rome, as in the closyng vp of the whole, they went more sharpely to wurke than afore, Simeon of Durham and Roger Houeden sayth, in their chronycles. For than they gaue open sentence of excommunycacyon vpon all laye persones, what so euer they were, that shulde from thens fourth exhybyte any spirytuall promocyons, vpon them also that receyued them of their handes, eyther yet shulde consecrate any suche receyuers. Moreouer they accursed all them that for benefyces or other promocyons shulde serue any great man,

A curse.

kynge,

kynge, prynce, duke, or earle, of the lande. ffor it was vnlemynge (they sayd) yea, they called it a thynge verye execrable and wycked, that the handes whyche were conuerted into so hygh workynge, as was graunted to no Angell, that is to saye, to create hym wyth their crossynges whyche created all (o abhomynable Antichristes) and to offer hym vp for mannys redempcyon, whyche redemed all (o theues and sowle murtherers) vnlemynge it is (saye they) that their holy handes shulde be brought to suche a slauerye, as to be subiect to those spithye handes (o hypocrite knaues) whyche both daye and nyght are polu- Blas-
ted wyth shamefull touchynges, rob- phemy
beryes, and bloude shede. Thys was the closynge vp of that wycked counsell, the prestes clappynge their handes for ioye. Whyche turned all Christendome to a most heaupe ruyne, as hereafter wyll apere. *Simeon Dunelmensis, libro secundo. Rogerus Houeden, libro primo Radulphus de Diceto, & Capgraue.* What was this counsell els, but the mouthe of the beast speakynge blasphemyes? Daniel. vij. & Apocal. Amouth
xiij. Though these matters were first proponed at Cleremount in ffraunce, and after enacted at Baren in Apulia, yet were they not so strayghtly knyttt vp tyll they came to Rome.

o denils

Marke

Marke the good conuepaunce.

☞ Anselmus, made Pope of Englande for hys practyses.

Sorcerpes. FOr the wytte inuencyons, forecastynges, polecyes, dysputacyons, & other laborpouse affayres of Anselme about the ouerthrowe of prynce ly auto rpte, and vprearynge of Antichristes tyrannp, and for hys earnest prouocacyons to haue them perfourmed in ỹ crafty wurkynges of Sathan, to se hym horpbly, honourably I shulde saye, rewarded for hys paynes, Pope Urbanus appoynted both hym and them that shulde afterwarde succede in the patrparcall seate of Canterburp, to sytt at hys rpght fote in euerp generall counsell, and that he also ratifyed by a specyal decre. And thus was it proclamed whan that place was gyuen hym, in the opẽ synode. *Includamus hunc in orbe nostro, tanquã alterius orbis Papam.* Lete vs include or admpt thys man in our worlde here, as ỹ Pope of an other worlde, meanynge great Britayne or England, whych the old cosmographers and famouse hystorpanes called an other worlde, for so much as it semed from the great worlde by sea dyuyded, as Virgyll also sheweth in his Bucolyckes. Neuer was there any place peculyarly appoynted to the archebyshoppes of Canterburp afore that daye. All this hath Thomas Rudborne *in medulla chronicorũ*,

A seate.

Englãde

Johan

Johan Capgraue in a maner confirmyng the same, where as he calleth him the Apostle and patryarke of the other worlde. I haue alwayes bene of thys opynyon, that S. Johans Apocalyps hath as wele hys fulfyllynge in the partycular nacyons, as in the vnyuersall churche. I speake it here for Anselme, whych was the great Pope or Antichryst of Englande. Marke it hardely in hym, and a great sort more of hys wycked successours. A pope.

¶ The chaffyte of Anselme, and death of kynge Wyllyam.

ANselme anon after departed frō hys holy father Orbanus, as he myghte wele spare him whan his turne was ones serued, and so came to Lyons, where as he remayned tyll ỹ death of kyng Wyllyam Rufus. In the meane tyme for hys recreacyon (Johan Capgraue sayth) he sumtyme resorted to Hugh the abbot of Clunyake, and to hys prayy nōnes at Marceniacum. I thynke not the cōtrary, but it was to ease hym of some great burdene. 1099

For Roger Houeden, Mathew Paris, & other writers affirmeth, that he had a nephewe called *Iunior Anselmus*, whych after the rule of the Romane prelates, is as muche to saye as a sonne. He beheld it in a vision at Lyons (they saye) how S. Albone and other Englysh sayntes, sent fourth an euyll spryte to slee the seyd kyng Wyllyā, A sonne.

For

for oppressynge their abbeyes. But I beshrewe their cruell hartes, their preuy legerdemaynes were not muche to be trusted, that kynge so sodenly slayne. They feyne in an other fable, that he tare with his tethe Christes fleshe from hys bones as he hyng on the roode, for witholdynge the landes of certen byshoprycke and abbeyes, Polydorus not beynge ashamed to rehearce it. Some where they call hym a reade dragon, some where a fyery serpent and a bloudy tyraunt, for occuppenge the fruites of their vacaunt benefyces about hys pryncely buyldynges. Thus rayle they of their kynges wythout eyther reason or shame, in their legendes of abhomynable lyes. Loke Eadmerus, Helinandus, Vincentius, Mathew of Westmynstre, Rudborne, Capgraue, Wyllyam Caxton, Polydore, and others. Wher euer hearde ye afore, that their superfluouse, ydell, and slowe belly liuynges were Christes fleshe? eyther yet that an olde paynted roode had fleshe? Lete not thys be forgotten.

A fable.

Raylers

☞ Kyng Henry marryeth a votary without dyspensacyon.

1101. HEnry the first of that name, constytute kynge, Anselmus returned into England agayne, & marryed hym to a professed nonne of Wynchestre, called Maude, whych was the doughter

of

of Malcolme the kyng of Scottes. Much a do had her father and mother, cõfessour and abbesse (Mathew Paris sayth) to perswade her to thys marryage, and to obtayne her consent in the ende, by reason of her former professyon and vowe. Yet cursed she the fruite that shulde come of her body, whyche afterward turned her chyldren to great mysfortune (Polydorus sayth) for therupon were her two sonnes Wyllyam and Richarde drowned in the sea, and her doughter Maude the empresse an infortunate mother in bryngynge forth Henry the seconde, whyche put vnto death holy Thomas Becket. Here was (I trowe) no bad iudgement. As scrupulose as Anselme was in other causes, yet founde he no faulte in thys marryage, whan he coupled them togyther, neyther sought he to haue that vowe dyspensed with. If Ranulphus and Treuisa be brought in to proue her vowe a dissymulacyõ, and that the seyd Anselme so founde it. I haue Mathew Paris, Rudborne, Polydore, and other autours more to confound them, which largely hath declared it a full vowe & professyon. But of one thynge I sumwhat maruele, why they and Wyllyã of Malmesbury shulde iudge it an vnwor thie marriage, & cõmende her for spending her substaũce so prodigally, vpõ syngars, mynstrels, & poetes, delyghtynge in their balettes

Yll chaũge.

No faulte.

Judgementes.

balettes and vayne prayſynges, & oppreſſynge her tenauntes to mayntayne them. *Guilhelmus Malmeſburienſis, li. v. de regibus, & Ranulphus li. vij. ca. xvi.*

☞ Anſelme wurketh wyles, and Randolfe playne treaſon.

A practyſe.

Some writers haue thought, ſpecyally Mathew of Weſtminſtre, that Anſelmus bare with kynge Henry in thys matter concernynge hys marryage, to wynne hym in an other muche more waighty & profytable purpoſe. For in that generacion they are more wyly (Chriſt ſayth) than are the chyldren of lyghte, Luce. xvi. But he fayled of hys purpoſe at that preſent. For immedyatly after ỹ kynge made Reinalmus ỹ quenes chancellour, byſhopp of Herforde without the

Lyke a kyng.

clergyes electyon, and put hym in poſſeſſyon without the Popes autorite, contrary to the othe of hys coronacyon, as teſtyfyeth *Radulphus de Diceto*, Mathew Parys, and Roger Houeden. But whan Randolfe the byſhop of Durham, whome the kynge put in the Tower of London for oppreſſyon and yll rule kepynge, had ones broken out of the pryſon in the dronkēneſſe of his kepers, and fledde into Normandy, perſuadynge duke Robert Courtoys, to

Rādolfe

ſubdue the kynge hys brother, and ſo to vſurpe hys crowne, promyſynge alſo that he had made hym fryndes within ỹ lande by hys

by hys ſecrete counſell and letters. In hys commynge (as the ſeyd duke toke it ones vpon hym) a great commocion was within the realme, the prelates freſhly reioycynge therat, and cauſynge it to be noyſed a broade, that thys ſoden mualpon was, for that kynge Henry had diſobeyed their holy father of Rome, defeated hys eldar brother, and marryed Chriſtes profeſſed ſpowſe. And al this they ſubtylye had practyſed, to take the peoples hartes from him that he myght the more eaſely haue bene ſubdued (as they thought) to their commodyte. Yet God of hys great mercye gaue hym than, as he ded oft after that, the victory ouer hys enemyes vnloked for, to their vtter ſhame and confuſyon. *Matthæus Paris, & alij.* Practiſe

¶ The chaſt procedynges of dyuerſe holy prelates.

IN the ſame very yeare, whych was the yeare of our lorde a. M. a. C. and one, Thomas the archebyſhopp of Yorke, ſurnamed the eldar, whome Lanfrancus proued a preſtes ſonne afore pope Alexandre the ſecounde, as is vttered afore, departed the worlde. Thys Thomas had a nephewe (Ranulphus ſayth) called alſo Thomas the yongar. Ye knowe what a nephewe is by the rules of Rome, whoſe foteſteppes the fathers moſt ſtudyouſly folowed in that age as naturall ſubiectes

1101

¶. Thomas.

and chyldren of their creacyon. By ryght he shulde haue folowed hys father in that offyce, as a naturall inheritour to the myter, but he was preuented by one Gerarde (Wyllyam of Malmesbury, Ranulphe, & Roger of Chestre saith) which was a man as the commen fame went, gyuen all to lecherouse lyghtnesse & to sorcerouse witchcraftes. For whan he on a tyme was foūd dead in an herber, a boke of curiouse artes was foūd vndre his pyllowe, made by Julius Firmicus, whom he vsed to reade to himelfe in the none tyde. For ye whych his owne clergye wold scarsely suffer hym to be buryed wout the church vndre tyrfes or soddes of the grasse. Roger Houedē sayth, that thys yongar Thomas at the last beynge archebyshop of Yorke and lyenge in extremes, was persuaded of hys phesycyanes to take to hym a woman for remedy of hys dysease, whyche he vtterly refused to do, and so dyed. If thys were true, as I much doubt of it, than was he a phœnix in that generacyon, for Danyel sayth, that their hartes shulde be set all vpon women Danie. xi. But who so euer shall resort to hys doctryne and fruytes in Antichristes prelacie, shall fynde hym a virgyne of a farre other sort than Christe hath allowed in the scryptures.

Gerard.

1114.

Joe saith New brigensis.

doctrine

☞ Prestes marryage condempned of our Anselme,

Henry

Henry of Huntyngton in the first boke of hys chronycles sayth, that in the yeare of our lorde a M. a C & ij. which was the iij. yeare of kyng Henry the first, at the feast of S. Michael the archangell, Anselme the archebyshopp of Canterbury helde a great counsell at London, at Westmynstre some chronycles hath, whyche is all one. Kynge Wyllyam Rufus for hys tyme, wolde suffre the clergye to hold e no such assemblyes, and therfore they mortally hated hym. In the which counsell (sayth the seyd Henry, Roger of Westchestre confirmynge the same) he forbad the prestes of Englande their wyues, neuer afore ẏ daye prohybeted. Mark this. Whyche semed to many (saye they) a very pure relygyon, but some men there were whyche thought it a matter full of parell, and wolde not haue had it so passe, least the prestes professynge a chastyte aboue their strengthes, shulde therby fall into most horryble kyndes of fylthynesse (a Christen sentence) to the great blemysh and shame of Christianyte. And bicause I wolde thys poynt to be the more earnestly marked of my readers, to the confusyō of antichristes bullish buggerers of Anselmes & Hildebrandes brode, I put hereẏ very wordes of those autours, as they stād in their latine workes. *In quo concilio (inquiūt)*

1102.

Marryage.

Sodometrye

Anſelmus prohibuit uxores ſacerdotibus An-
marke it *glorum, antea non prohibitas. Quod quibuſdã*
mundiſſimum uiſum eſt, quibuſdam periculo-
ſum, ne, dum munditias uiribus maiores appe-
terent, in immunditias horribiles ad Chriſtiani
nominis ſummum dedecus inciderent. ffor o-
ther Englyſh writers ſheweth not the mat-
ter ſo ſpuelp, as doth thys Henry & Roger.

☞ The actes of Anſelmes great ſpuode.

Actes

IFirſt they enacted in thys counſell, by vertu of Hyldebrandes conſtitucyon and Vrbanes Bulle, that the horryble vyce of ſymony ſhulde be condempned for euer, whyche was not commytted whan they ſolde biſhoprykes, abbeyes, deanerys, prebendes, orders, dedycacyons, conſecracyons, benefyces, or any other eccleſyaſtycall doynges or promocyons, but only whan the kynge or any other laye perſone ded gyue them or diſpoſe the. Thys was their ſpirituall meanynge.

Exẽpt.

Next vnto that, they enacted, that no archedeacon (they ſpake of no byſhoppes) preſte, deacon, ſubdeacon, collygener nor canon, ſhulde from thens fourth marry a wyfe, nor yet kepe her ſtyll, if he had ben marryed to one afore. They ordayned alſo that a preſte keppynge company wyth hys wyfe, ſhulde be iudged vnlawfull, & that he ſhulde ſaye no maſſe, & if he ſayd maſſe,

that

that it shuld not be hearde. They charged that none were admytted to orders from that tyme forward (marke the tyme) vnlesse they professed a chastyte, neyther yet that any prestes sonnes shulde clayme by heretage the benefyces of their fathers, as the custome had alwayes beue. Other actes they made there els, concernynge prestes garmentes, shauynges, shoynges, offerynges, tythynges, buryenges, buyldynges, confessynges, eatynges, and sleppynges (no preachynges) to folyshe to be rehearced. Loke the boke of Anselmes. ccc. lxvij. epystles. Se here hardely, if the kyng were not as wele dyspatched of hys pryncely power and autorpte one waye, as the prestes of theyr wyues an other waye. O wylye wurkers in that kyngedome of iny quyte. Nothynge was done here by the worde of God to hys glorye, but by the byshop of Romes autorpte to their vayne glorye.

Chast professiō

Al a like

☞ Penaltees for them whych broke these actes.

Besydes their synodall actes, these iniunccions gaue they to the prestes whych were dyuorced. First that they and their wyues shulde neuermore mete in one howse, neyther yet haue dwellynge within their parryshes. If any of them shulde be accused by. ij. or. iij. wytnesses, and coulde not pourge hymselfe

Iniunctyons.

agayne by sixe able men of hys owne ordre, he shulde be iudged a transgressour of the statute, deprpued of hys benefyce, and made an infame or be put to the open reprothe of all men. He that rebelled, or in contempt of their newe statute helde styll hys wyfe, and presumed to saye masse, vpon the. viij. daye after shulde be solempnely excommunycated. All archedeacons and deanes were strayghtly sworne, not to colour their metynges, neyther yet to beare with them for moneye. And if they wolde not be sworne to thys, that than they shulde lose their offyces wythout recouer. All the moueable goodes of them that were proued to transgresse the former statute, remayned as forfaytes to the byshoppes, their poore wyues condempned for commen whores. *Anselmus in epistolis.* Neuer was there any tyranny agaynst the set ordynaunce of God, lyke vnto thys tyranny of Antichrist, sens the worldes begynnynge, neyther vndre Pharao, Antiochus, Nero, nor yet Dioclecyane. All thys tyme was not the shamefull sodometry, whych secretly lurked among the ydell monkes, ones refourmed nor yet spoken of. Was it not happye (thynke yow) for Englande, that these fylthie buyldynges of Antichrist, had ye good helpe of Whynchesters vowes of. xxi. yeare, to vphold thē whan they were droppyng away in this

Shamed

Forfaytes.

Buggerers.

1539.

in this lattre age? If ye consydre it well, ywys it hath passed all stage playe.

Abbotes deposed, and prestes in Northfolke depryned.

IN this solempne counsell a great nombre of abbottes were deposed and dysgraded, chefely these by name. Guye the abbot af perscour, Aldewyne the abbot of Ramseye, Wymunde the abbot of Tauestoc, Godryck the abbot of Peterburgh, Haymo the abbot of Ceruel, Agelryck the abbot of Mydeltō, Richard the pryour of Hely, Robert the abbot of S. Edmondes Bury, the abbot of Mycelney, the abbot of Stoke, & certen others. I thynke it was for hauntyng of whores, or for baudy rule keppuge. For Simeon of Durham, Radulphus Niger, Roger Houeden, Johan Euersdene, and other historyanes report, that they lyued without all honestie. Byshopp Herbert of Norwych had muche a do with the prestes of hys dyocese anon after this counsell. For they wolde neyther leaue their wyues, nor yet gyue ouer their benefyces. Wherupon he wrote to Anselme the archebyshopp for counsell, what was to be done therin. Whyche Anselme reqnyred hym by writinge to persuade the people of Northfolke and Southfolke, that as they professed a Christianite, they shuld subdue

Abbotes

For whores.

Herbert.

them as rebelles agaynst the churche, and vtterly dryne both them and their marryed wyues out of the contreye with rebukes and shame, placynge monkes in their rowmes. Loke the C. & lxxvi. eppstle of Anselme. This was the reuerence that the fallen starres had in those dayes of hypocresye, to that holye ordynaunce of marryage, whych God had prouyded for mannys naturall necessyte. O subtyle Sodomytes, how deuylyshely demented yow mennys eyes in that age, that they ded not perceyue your wycked sorceryes?

Anselme

☞ The raylynge ryme of a folysh monke.

A iestar.

About the same tyme a malycyouse mōke or beast without all good learnynge, made these folysh verses in dyspyght of the marryed prestes, and set them vyon doores and postes, to cause the people to abhorre thē for their marriages.

O male uiuentes, uersus audite sequentes,
Vxores uestras, quas odit summa potestas,
Linquite propter eū, tenuit q̄ morte trophæū.
Quod si non facitis, inferni claustra petetis.
Christi spōsa iubet, ne presbyter ille ministret.
Qui tenet uxorē, domini quia perdit amorem.
Contradicentem, fore dicimus insipientem,
Non ex rancore, loquor hæc, potius sed amore.
Ye prestes that lyue so naughtyly,
Heare these my verses by and by.

Babylō.

thus are these verses to be englished

Your wyues forsake, whome God doth
hate,
For the lambes sake immaculate.
If ye do not, ye shall to helle,
The spowse of Christ bad me so telle.
She wylleth no prest, any masse to saye,
Whych hath a wyfe, but that he decaye.
We call hym a fole, that beleue not thus,
I speake not of hate by swete Jesus.

Monkelyke.

Thys founde I at Ramseye abbeye, in a lyttle treatyse *de monachatu*. Was it not good stuffe to confounde prestes marryage with? Where founde thys raskal mōke, that marryage was a naughty lyfe? eyther yet that God euer hated the wyfe of a preste? consyderynge that Abraham, Aaron, and Peter, pleased their lorde God in marryage. Who wolde for righteousnesse thretten helle, but a fylthie Antichrist knaue? Neuer was it Christes dere spowse that forbad the mynystracyon of a marryed mynyster, but the sorcerouse synagoge of the deuyll. They are godly wyse that withstande this hypocresy of Sathā, and no foles, though thys beastly fole so call them, of a spyghtfull hate agaynst the verpte of the lorde.

Good stuffe.

Antichrist.

☞ The earnest resystaunce of Yorke dyocese.

GErarde the archebyshop of Yorke, whan he was ones satled at home after the aforesayd great connsell,

laboured

laboured to ſett that wape of wyckednelſe in hys prouynce of Yorke, that Anſelme had planted afore hym in the prouynce of Canterbury. ffor as the kynges had their regyons of God, ſo had theſe ſorcerers their ſorted out prouynces of the tyraunt of Rome, and wolde be aboue them within their owne nacyons, as their wycked maiſtre wolde be aboue God in hys monarchycall meddelynges. Whan thys Gerard. Gerarde had begonne hys feates, to depryue the preſtes of their wyues, not onlp ded they knptt hym vp with bytynge wordes, but alſo they manfullp reaſoned, argued, and dyſputed with hym. And whan that wold not helpe, they ſharpelp threttened hym and reupled hym, ſaynge, if they mpghte not by the newe ſtatute Wyues holde wyues of their owne, they wolde not ſpare the wyues of their nepbers, make what lawes they wolde. Profeſſyon of chaſtyte wolde they none make, otherwyſe than was their olde cuſtome. Neyther coulde he cauſe them by anp perſuaſyon to take their newe orders, whyche had none orders afore, for doubt of the bowe annexed newlp to them. And muche a do he had with the archedeacons ſonne, whome for a certen ſumme of monepe he had made ſure of hys fathers kynges afore hys dyſſeace. Bicauſe it was done for lucre afore that great ſynode, he wolde gladly

haue

haue dyssolued it, but I wolde not so come to passe. Loke the epystles of Anselme, in the lattre ende.

☞ An other Synode at London for Sodomytes.

IN the next yeare after thys great counsel at Westmynstre for prestes diuorcementes, which was the yeare of our lorde a M. a. C. and. iij. rumours and complayntes were brought to Anselme, that the lande was sore replenyshed with the execrable vyce of Sodometry, sens the clergye was inhybyted marryage. Thus entered in thys plage here, with the wyckednesse of the Romanes for our vnbeleues sake, as S. Paule afore prophecyed, Roman. i. Than was Anselme compelled to call an other counsell at Paules within London, where as he specyally enacted it amonge other matters, that euery sondaye in the yeare, the Sodomytes shulde be pronounced excommunycate. *Ranulphus. Rogerus & Treuisa.* He ordayned also that no cattell shulde be sold that daye, to seme to sytt vpon other matters so wele ae vpon ẏ, & sumwhat to shadowe ẏ filthienesse of his masmōgers. Wilye wer ẏ wurkers in ẏ wicked generaciō, to blind so ẏ syght of ẏ simple. The acte for Sodometrye was this. *Sodomiticum flagitium facientes, & eos in hac uoluntate iuuātes, graui anathemate damnamus, donec pœnitentia & confeßione*

1107

a synode

An acte.

confeßione abſolutionem mereantur. Wyth a greuouſe curſe we condempne both them that occuppe the vngracyouſe vyce of ſodometrye, and them alſo that wyllyngly aſſyſt them or be wycked doars with them in the ſame, tyll ſuche tyme as they maye deſerue abſolucyon by penaunce and confeſſyon. Is not here (thynke yow) good matter, and relygyouſly handeled? Wher was the learnynge of the lorde, yea, where were godly gouernours in tyys wycked age? Wh that the people of God ſhulde be ledde by ſuch helhoundes and theues, as theſe ſodometrouſe ſhauelynges were.

Sodomytes.

☞ A generall curſe agaynſt Buggerers.

Now foloweth the reſt of tyys acte, marke it (good reader) & thou ſhalt beholde theſe holy canonyſed deuyls in their owne ryght colours. *Qui uero in hoc crimine publicatus fuerit, ſtatutum eſt, ſiquidem fuerit perſona religioſi ordinis, ut ad nullum amplius gradum promoueatur, & ſi quem habet, ab illo deponatur. Si autem laicus, ut in toto regno Anglie legali ſua condignitate priuetur. Et ne huius criminis abſolutionem ijs qui ſe ſub regula uiuere non uouerunt, aliquis niſi epiſcopus deinceps facere præſumat, Statutum quoq; eſt, ut per totam Angliam in omnibus eccleſijs & in omnibus diebus dominicis, excommunicatio præfata publicetur ac renouetur.*

Saintes

An acte.

It is enacted, that what so euer he is, that is noysed or proued to be of thys wycked-nesse, if he be a relygyouse persone, he shall from thens fourth be promoted to no degre of honour, and that whych he hath alreadp shall be taken from hym. If he be a lape person (a secular preste he meaneth) he shal be depriued of al his fredome within the lande (of benefyce he meaneth) and be no better than a forgoner. And bicause that none els but a bpshopp shal presume to assoyle them that be not professed monkes, it is also enacted, that on euerp sondape in ỹ peare, and in euerp parepsh church of Englande, the seyd excommunycacyon or generall curse be publyshed and renewed. Thys shall pe fynde in the volume of Anselmes eppstles. Beholde (I praye pow) how nycely this matter is touched. Iwys pooze matrymonye thou canmyst fynde no suche tendre handelynge. Mo, thou shalt not dwell in the monasterpes, neyther pet abyde within the dyocese. Lape preste. Publyshed.

☞ A ryght vnderstandyng of the same.

SE how thys most shamefull matter of bugrery is vntowardly tolsed and conueyed here of these beastly buggerers, the complayners therof fynely sawhed to scorne. So haue these holye fathers by their good discressyons qualyfyed the matter, that by confessyon and penaunce Conueyaunce.

penaunce without repentaunce, of their owne appoyntynge, maye be able to dyscharge them. If he be a relygyouse father, as they haue appoynted relygyon, he shall haue nomore harme but the losse of his dig-

Clerkly nyte tyll they restore hym agayne. But if he be a laye man, he shal lose his fredome, that is to saye, if he were a secular preest, or one vnpreested by them, he shuld clerkly lose his benefyce, prebende, or other lyuynge, some sodometrouse monke takynge ỹ profyghtes therof. None myghte dyspence with a laye preeste, but hys bysshop, whych than was most commenly a monke, to dyspatche hym of hys lyuynge at hys plea-

Practise sure. A buggerysh monke myghte be assoyled of his owne abbot at home, & remayne styll a fylthie buggerar for terme of lyfe, & neuer fele harme of it. This generall curse was only for prestes, deacons, subdeacõs, canons, and college men, whych the yeare

Buggerers. afore thys lyued honestly in marryage, and now were becommen prodygyouse buggerers, as the monkes were in their cloysters, for want of their naturall wyues. The monkes were not threttened to be vnder thys curse, bicause they had vowed a symulate chastyte, and bicause that what myschefe so euer they did, the monastery walles were able to hyde it.

☞ This curse is publyshed,

and

and agapne dyſolued.

Anſelmus after this, declared by a large eppſtle to his archedeacon Wyllyam, what ordre he and the curates ſhulde take in the publyſhynge of thys generall curſe or excommunicacyon for buggerye. He wylled them to ſhewe fauer in penaunce genynge vndre hys autorite, as wele to them that were ignorannt of the conſtytucyon that was made, as to them that ſynned afore the acte. He admonyſhed them alſo to conſyder their ages, and to wape their contynnaunces in that ſynne, with other circumſtaunces more, and whether they were ſuch as had wyues afore or nape, that they myght ſo loſe their benefyces. Anſelmus *in epiſtola. CC. lxxviii.* Pe wold wondre to heare the whole tragedye. Here was a great reformacyon of thys horryble ſynne, wythout takynge awape of the cauſe. O wycked and abhompnable hypocrite, though thou be now a canonyſed deuyll. But marke I praye pow, what it came to in the ende. Thys generall curſe was called backe agapne at the inſtaunt ſute of the monkes. Pe muſt knowe than, it towched them. They perſuaded to Anſelme, that the publycacyon or openynge of that byce, gaue kyndelynges to the ſame in the har-

Wyllys

Arope

Hypocrite.

A crafte.

tes

hartes of ydel persones, mynystryng occa
syon of more boldenesse to do the lyke. So
that it hath contynued euer sens in the cler
gye vnponnyshed. *Ranulphus Cestrensis*, *Ro
gerus Cestrensis*, & *Ioannes Treuisa*. I wold
they had as wele consydered, that the se-
crete occuppenge therof amonge themsel-
No, not so. ues, had bene a most manyfest sygne of
their dampnacyon. But that the blynde
beastly asses remembred not, for styll it
was norysshed in the monasteryes, & none
yll spoken of it, to the vtter perdycyon of
thousandes.

☞ Anselmus is at contencyon
wyth the kynge.

A stryfe. IN the ende of thys yeare, a conten-
cyon fell betwyn Anselme and the
kynge, and thys was the full occa-
syon therof. The kynge had made one Ro
ger which was his chaũcellour, bishop of
Salisburye, and an other Roger whyche
was hys larderer, the byshop of Herforde,
for Reinalmus had gyuen it ouer, he made
also Wyllyam Gyfforde the byshopp of
Wynchestre. Thys myghte the kynge do
Lawful by the lawes of God, for Dauid, Salomõ
Josaphat, and Ezechyas, amonge the peo
ple of God had done the lyke, & were allo-
wed in it. But bicause it was restrayned
by the byshopp of Rome, thys Anselme
swelled, fretted, and waxed so madde, that
he wold neyther consent to it (Radulphus

de Diceto

de Diceto sayth) neyther yet confirme thē, nor communycate or talke fryndely wyth them. But spyghtfully and malycyously he called them abortyues or chyldrē of destructyon, dysdaynously rebukynge the gentyll kynge as a defyler of relygyō and polluter of their holye ceremonyes, as wytnesseth Polydorus. With this vncomely outrage the kyng was muche dyspleased, as he myght full wele, & requyred Gerard ye archebishop of yorke, as he ought him allegeaūce, to cōsecrate thē, which without delaye he perfourmed, sauyng to Wyllyam Gyfforde whych refused it for doubte of Anselme. Thus in a great heate he ones yet agayne departed the realme with his dysgraded abbottes and the seyd Wyllyam Gyfforde, making of the kyng a sore complaynt to hys holye father as he came ones to Rome. The kyng anon after sent hys messengers after hym, to declare the truthe, that is to saye, byshop Herbert of Norwych, byshopp Robert of Lychefelde, and Wyllyam Warelwast hys trusty and famylyar counsellour, whyche in the ende depryned hym both of landes and goodes in the name of the seyd kyng. *Simeon Dunelmensis, Rogerus Houeden, Matthæus Paris, Matthæus VVestmonasteriensis Ricardus præmonstratensis, Ranulphus, Euersden, Capgraue, Caxton, & Fabiane.*

Anselme

to Rome

Warelwast.

& The matter on both ſydes debated at Rome.

Paſchalis. UPon a daye whā the matter ſhuld be reaſoned afore Pope Paſchall, Willyam Warelwaſt the kynges atturney ſtode fourth in defence of hys cauſe, conſtauntly allegynge in the ende, ỹ the kynge wolde not loſe the autorite of inueſtynge or admyttynge hys prelates within his owne dompuyon, for ỹ crowne of hys realme. Wherunto that proude bysshop of Rome made this ſpightfull lewde anſwere. Though thy kynge (ſayth he) wolde not loſe the gouernynge of ſpirytuall promocyons in Englande for the loſſe of his crowne, as thou haſt ſayd here. Knowe thou thys determynately, I ſpeake it here afore God, that he ſhall not obtayne it at my hande, though he wolde alſo gyue his heade and all. O arrogaunt Antichriſt, ful ryghtly ſheweſt thy ſelfe. This hath Mathew Paris, *li iij. Anglorum hiſtoriæ*, and Johan Capgraue. Whan Anſelme was about to haue pleaded hys owne cauſe there, thynkynge to haue had therin the aſſiſtence of Richarde the pryour of Helye, whyche was a man that tyme both wyttie and learned, he vtterly fell from hym, and toke the kynges part very earneſtly, confutynge all hys falſe accuſacyons and malycyouſe detractyons, for the whyche in hys returne the kynge ſhewed hym

Antichriſt.

Richard

hym muche fauer, as *Radulphus de Diceto* reporteth. Anon after Anselme intreated for hys dysgraded abbottes and vnconfirmed prelates, whyche was graunted foorthwith, and they restored to their dygnytees. ffor that gentyll seate (Mathew Paris sayth) was neuer wonte to fayle, whan eyther reade or whyte came in the way. The nexte peare after was Anselme clerely forbyd to returne into Englande, vnlesse he wolde obserue the good lawes of the lande, whyche he refused to do, the seyd Mathew sayth. restored.

¶ The conueyaunces of Anselme by epistles and writynges.

Whan ỹ kynges messengers were returned home agayne with these croked newes, and with strayght commaundement from the cruell bysshop of Rome, that he shulde neuermore intermeddle with appoyntynge out of prelates or by gyuynge to them the rynge and pastorall hoke, but to leaue it onely to hys absolute autorite, he was sore displeased, tur nynge all the possessyons & ryches of Anselme to his own vse. What letters & crafty counsels, blasphemouse babilynges and abhomynable wrastynges of the scriptures went betwyxt that lewde bysshopp of Rome and Anselme, for the space of .iii. peares after, it wolde requyre a great ffrom Rome. Knaueryes.

felde of matter to shewe, as I synde in hys epystles. Moreouer it is a wonder to beholde there, the subtylte that thys Anselme vseth, to bringe hys deuylish purpose to passe, for dempnyshment of ỹ Christen prynces autorite and augmentyng of Anticrystes vsurpacyon. That prynce he flattereth to gyue ouer hys ryghte, and an other he commendeth in hys folyshnesse ỹ hath done it alreadye, their folysh wyues alwayes suborned to put the cause forwarde. That doltyshe preste he prayseth, whych hath contempned hys prynces lyberalyte, to an other he prompseth muche hygher promocyon. These are the sngynes of a crafty deuyll, if ye marke them.

subtylte.

Systers

Hys letters to syster Frodelina, syster Ermengarda, syster Athelytes, syster Eulalia, syster Mabily, and syster Basyle, to Maude th' abbesse of Cane in Normandy, and to Maude the abbesse of Wilton here in Englande, declareth hym to be very famylyar with nounes. *Ex epistolis Anselmi.* He also made a treatyse about the same tyme, called *planctus amissæ uirginitatis*, a bewaylynge of maydenhede lost.

☞ The first ordre of typpet men, or secular prestes.

1106. IN the yeare of our lorde a. M. C. vi. beganne first the ordre of Sarisburianes, Mathew Paris sayth. What maner of ordre this shuld be, I can not

not coniecture, vnlesse it were the ordre of portasse men, tpppet knightes, or newe shaven sir Johans, professynge the vnlauery vse of Sarum. By lyke whan these men were ones clerely separated frō their marred wpues, they were at the last contented at their byshoppes suggestyon, to lyue peaceably vndre hym, to come, as it were into a vnpformpte of relygion in outward aperaunce, as the mōkes ded in their cloysters, and so to wynne agayne some fauer or good opynyō of the people, whych they for their wpues had lost. Than begā they first to shyne in one shewe, or to muster in one lynerye, as the coltes of one mare, one short an other longe, one hygh an other lowe. ffor afore that tyme were they dyspersed by many dysgysynges, one dyuerse from an other. As the monkes had their cowles, capzones or whodes, and their botes, so had they than their longe typpettes their prestes cappes, their syde gownes gyrt to them, & their portasses relygyously hangynge with great buttōs at their gyrdles. They had also their crownes shauen, and their heare docked, lyke as the monkes had, though not so muche as they, to apeare also a relygyouse rable. Whā they had ones receyued that marke of the beast in their forehearde and ryghthandes, by the profession of a false chastyte they were made free of Antichristes marte, & myght

An ordre

Relygiō lyke.

Merchaūtes. by hys autoꝛyte both bye and selle, Apoc. xiij Yet coulde they neuer obtayne of the laye multitude, so great an opynyon of holye perfectyon as ded the monkes, vnlesse it were here one hypocryte and there an other, but in conclusyon contynued vndre ỹ slendre name of secular prestes oꝛ hedge chaplaines. ffoꝛ in most places they dwelt vplonde, and wanted relygyouse habytacyons to haue set them forewarde oꝛ made them moꝛe Pope holye.

Secular

¶ How the emperour was vsed in the tyme of their sorcerpes.

A questyon.

Necessary were it, to marke an other crafty conueyaunce of these holye helhoundes. A questyon mygh̄te here be axed, where Henry the iiij. Emperour was foꝛ the tyme of thys tragy call turmoyle, that he loked not moꝛe narrowlye to their hāds, being a man so wyse & so godly. Thys questyon is sufficyently answered by the chronycle writers of that age. The prelates occupied him with such moꝛtall warres, from Gyldebrandes tyme hytherto, that he knewe not which way to turne him. They made hys owne subiectes in euery quarter to rebell agaynst him,

D traytours.

and his owne naturall sonne in the ende, vpon despꝛe of the crowne imperyal, most falsely to betraye hym, subdue hym, captyue him, empꝛison him, and cruelly at the lattre to murther him. The storye is a mat-

ter very

ter very lamentable & heaupe, as *Athelboldus Traiectẽsis*, *Barnefridus Vrspergensis*, & *Ioannes Nauclerus* hath described it. Whan thys man whych was called Henry the v. was ones satled in the empyre, tydynges were brought hym ỹ next yeare after, that Paschall the bysshop of Rome helde a generall counsell at Trecas in ffraunce, agaynst hys father. Wherin he prosecuting the former actes of Hildebraude, prohybyted lape prynces the investyng of prelates, and the prestes their wyues in the realme of ffraunce as he had done in other nacyons, dysgradynge those bysshoppes and abbottes whome the ffrenche kyng and emperour had made. The seyd emperour hearynge of thys, sent learned men vnto him, gentylly requyrynge that he wold not take from him, that his predecessours without interrupcyon had vsed from the tyme of Charles the great, by the space of more than. CCC. yeares. The bysshopp at that tyme deferred the answere tyll he came to Rome. *Godfridus Viterbiensis*, *Albertus Crantz*, *Paulus Aemilius*, *Iacobus Bergomas*, *Ioannes Stella*, *Ioannes Capgraue*, *li. i. de nobilibus Henricis*, & *Robertus Barnes*.

1106. Anti-christ. Decept.

☞ The horrible handelynge of prelates at Rome.

Whan thys emperour se his tyme, he came into Italy vñ a great host of mẽ, Paschall ỹ Romish bishop

1112.

not pleased therwith, to whom he sent this massage. Gyue vnto Cesar that is Cesars meanynge the imperyall crowne and vnc cyon, with power of inuestynge prelates. For he requyred also that he shulde confirme the byshoppes whome he had admytted afore, whyche all he refused to do. The emprour with that, set hys men of warre vpon hym and hys calkers, Cardynalles I shuld saye, whyche toke the very breches from their arses (*Christianus Massaus* sayth) and committed them almost naked to pryson. Wherupon in the ende, in all thynges he consented to the emprour, subscrybyng and sealyng vnto hym a perpetuall prinylege, for admyttynge byshoppes and abbottes within hys whole dominyon, cursynge all them that shulde at any tyme after that withstande it. But as he was ones departed out of Italy, he called an other synode at Laterane in Rome by counsell of our Anselme and suche other, and dyssolued all agayne that he had graũted, excommunycatynge the seyd emprour and dysdaynouslye changynge hys pryuylege to the scornefull name of a prauylege, or writynge ihat stode for nought. For Gesnerus sayth in hys vnyuersall Biblyotheke, that Paschalis wrote to Anselme an epystle for hys excuse. By lyke than he had layed it sumwhat sharpely to hys charge. Thus mocked they in that age the great

Breches

A coũsel

An excuse.

great prynces of the worlde, depryued thē of power, and trode their hygh dygnytees vnder their fylthie fete, all contrary to the wholsome documentes both of Christ and of hys Apostles. Thys story is tenderly touched of the Italyan writers for hurtynge themselues, yet hath Robert Barnes described it at large in *uitis Romanorū pontificum*. Barnes.

Ye shall vnderstande that thys was that emprour, whych marryed kynge Henryes doughter that was called Maude the empresse *Ioannes Capgraue li. i. de nobilibus Henricis*.

☞ Anselme bryngeth the kynge in subiectyon to Antichrist.

Mathew Paris theweth in ỹ third boke of hys large chronycle, that after kynge Henry the first had taken hys brother duke Robert prysoner, and obtayned other great victoryes, in the yeare of our lorde a. M. C. & vij. he receyued the archebyshop Anselme agayne into hys fauer at Becca in Normandy, restorynge hym to hys olde possessyons. And as touchynge the byshop of Rome (sayth he) the learned kyng neuer feared hym for hys spirytuall autoryte, but only for hys temporall power. In the same yeare was a great counsell holden in the kynges palace at London, where as the prelates were agreed by the space of .iij. dayes, that the kynge

Kynge Henry.

1107.

A counsel

kyng shulde holde styll the autoryte of admyttynge prelates and appoyntynge spyrytuall offyces, as other kynges hys predecessours ded, notwithstandynge the Popes late inhibicyon. Thys hath Simeon of Durham, and Roger Houeden. But whan Anselme was ones come, whiche was hygh president of that counsell and Pope of thys whole yle of Brytayne, all was clerely dashed agayne, and this contraryouse sentence of hys toke place, that from that daye forward no byshop nor abbot shulde receyue rynge or pastorall hoke of the kynge or yet of any other laye mannys hande within Englande. He added moreouer thys spyghtfull clause vnto it, that whan a prelate was ones chosen, the want of due homage to hys kynge shulde be no impedyment of hys consecracyon. Loke *Radulphus de Diceto*, Mathew Paris, Mathew of Westminstre, and Roger Houeden. O manyfest traytour without all shame and honest obedyence. Than cōsecrated he. vij. byshoppes at ones, whych neuer was seane in England afore, but at one tyme. Thus gote Anselme (Johan Capgraue sayth) the vyctory longe loked and laboured for, for the churches lyberte.

Anselme

O traytour.

A Pope.

☞ An other synode of Anselme, for dyssolupng prestes marryage.

In the

IN the yeare of our lorde a M.a. C. and viij. Anselme helde an other great synode at London, wherin yet ones againe he made solempne processe agaynst all prestes, deacons, and subdeacons, that had marryed wyues, renuynge all hys former statutes and actes made agaynst them, by consent of the kynge and hys barons. ffor afore that tyme, they ded all without their consent, whyche they afterwardes founde not in all poyntes to their myndes commodyouse. No women were from thens fourth permytted to dwell in howse with them, saynge only they whyche were so nygh of kynne as they myght not marry wyth (though they laye with some of them at tymes) as mother, syster, grandame, aunte, and suche lyke. Utterly was it forbydden them euer after to haue any talke with them that had bene their wyues, vnlesse it were in the open stretes before two able witnesses. *Simeon Dunelmensis, & Rogerus Houeden.* Who wolde thus so vngodly and presumptuously haue taken vpon hym to haue separated those whom God had ioyned, but proude Antichrist and his dyabolycal rable of sorcerouse Gomorreanes? How stode this with the holy Ghostes doctryne vttered of S. Paule, i. Corinth. vij. Vnto the marryed (sayth he) com- 1108. Women Wytnesses. Antichristes.

commaunde not I but the lorde, that the wyfe be not separated from the man? But what els went these erectable hypocrytes about in all these their vngracyouse procedynges, but to make Gods holye cõmaundementes of none effecte, for their fylthie fathers tradicyons? and with their newe doctrine of deuyls in hypocresye, to polute the Christianyte with the prodygyouse occuppenges of stynkynge Sodome.

Pappistes.

☞ The closynge vp of Anselmes vnsauery doynges.

ALl the next yeare after, ded Anselme bestowe in a straunge kynde of scolynge, with Thomas the newly elected archebyshopp of Yorke, tyll suche tyme as death clerely toke hym from the worlde. He vtterly forbad hym the pastorall cure, tyll suche tyme as he had submytted hymselfe to hys Papacye, and professed a canonycall obedyence, whyche he called a submyssyon to the churche of Canterbury. If thou wylt not do thus (sayth he) we charge all the byshoppes of Englande, vndre payne of the great curse, that none of them presume to consecrate ỹ, neyther yet to receyue the for a byshop, if thou any where els be consecrated, with many other obprobryouse tauntes. *Matthæus Paris, & Radulphus de Diceto.* Many ydell matters dysputed thys Anselme, with very weake, rawe, and fryuolouse reasons, as is

1109.

A Pope.

as is to be ſeane in his feble wurkes of the
ſowles ouygnall, of leauen and breade vn wurkes.
leauened, of the meaſurynge of the croſſe,
of the mouynge of the aultre, of Marpes
conceycyon, of the churches offyces, and
ſuche lyke, whyche Chriſt calleth gnatt
ſtraynynge. I maruele with what conſcy-
ence Polydorus called him that good ſhe-
pherde, whyche daungereth hys lyfe for
the ſhepe, and in the myddes of all his fal-
ſe packynges. He doth Chriſt much wrōge A wolfe
therin whych only fulfylled it in effect. He
doth no paſtours offyce that robbeth Chri
ſten kynges of their pryncely power & au-
ctorite, to enhaunce the tyrannouſe vſurpa
cyons of Antichriſt, as thys Anſelme ded,
but rather he ſheweth the faſhyons and ro
bberyes of a thefe. I can awaye at no hand
with ſo blaſphemouſe handelynge of the
ſcriptures.

☞ The mone was darkened
and what it ſygnyfyed.

MAthew Paris writeth, Mathewe
of Weſtmynſtre repetynge the
ſame, that in the yeare of our lord
M.a C. and x. the mone apered all darke IIIIo.
without lyghte. Wherby God declared in
the open face of ỹ worlde, that hys church
by the monkes hypocreſy in that age was
darkened with a beaſtly ignorauñce of hys
lyue

lynely doctryne. For the mone betokeneth commenly in the scryptures, the congregacyon of the lorde. About thys tyme (sayth Johan Tritemius) entered all the craftye learnynge. Yea, the subtyle phylosophye of the paganes began here to defyle our sacred theologye with her vnprofytable curyosytees. The Gospell was put a part, sauynge only to be red by parcels in the temple, in a foren language without vnderstandynge, and the corrupted doctryne of fylthie bastardes Peter Lumbarde, Peter the great eater, and Gracyane the monke, which were thre chyldren of one bawdy nonnes forny cacion, receyued and only had in pryce for it. The monkes of that age (sayth Johan Carion in hys chronycles) perceyuynge the knowledge of the holy scriptures to waxe faynt and to be nought set by, for the study of the poppysh lawers, they thought also to practyse a newe kynde of dyuynyte, and set vp scholasticall dysputacyons of diuyne matters. But be ware of subtyle sophysters in the doctryne of the churche (sayth Johan Baconthorpe *in prologo quarti sententiarum*. viij. *quest*.) For their property is to withstande the veryte, and to snarle mennys conscyences by darkenyng the clere lyghte therof. If it be to the contrary reasoned (sayth he) that sophystycall argumentes are fytt to confounde heretykes

Tritemius.

iij. bastardes.

Dyuynyte.

kes by. I vtterly denye that reason. ffor only is it the open verye that must confounde them. As for sophysmes, their wycked nature is to bryng in all errour and heresyes. All thys hath Baconthorpe. Bacon thorpe.

¶ Raufe the archebyshop of Canterburp, honoureth hys kynge.

IN the yeare of our lorde a. M. C. and xiij. the kynge was mynded to haue gyuen the archebyshoprych of Canterburp, to ffaricius the abbot of Abendon. But at the instaunt requeste & sute of the clergye in the counsell of Wyndesore, he altered hys purpose, and gaue it to Raufe the byshopp of Rochestre, a ruffelar to their myndes. Hym he adourned to hys owne pryncely handes, myny strynge vnto hym both the rynge and metropolycall crosse. ffor than ones agayne (Mathew Paris sayth) he had taken an earneste stomake agaynst the byshop of Romes vnshamefast proceedynges, hys brother duke Robert imprysoned, and hys other enemyes brought vnder. In the yeare of our lord a thousand a. C. and xv. was the sayd Raufe consecrated, & receyued hys patryarchal palle of Anselme ỹ other Anselmes nephewe, whych was thã the popes great legate a latere. As the kynge was ỹ same yeare marryed, after his firste wyfes dysseace, to Adelphe ỹ duke of Lorraines dough ter and 1113. Raufe. 1115.

and was agayne crowned with her by the bysshop of Wynchestre, this heady archebysshopp fell into a palsye for wodenesse, and sayd vnto hym the next day after, that

The crowne.

eyther he shulde leaue that crowne, vnlawfull (he sayd) for so much as it was not taken of hym, or els he wolde leaue of his masse sayng, which was no small matter. And ỹ lordes about him had much a do to stape the lunetyke prelate, from strikyng downe the crowne from the kinges heade and stampyng it vndre hys fote. Yet ded the gentyll kynge gyue hym fayre wordes, the chronycles sayth. Loke Wyllyam of

Authours.

Malmesbury, *li. i de pontificibus*, Ranulphus *li. vij. ca. xb.* Rogerus, *li. vb.* and Johan Capgraue, *li. ij. de nobilibus Henricis* And Treuisa addeth vnto it in kyne Englysh, that this hawtie prelate was a great Japer, the terme is sumwhat homelye. Ded I not tell yow afore, that kynges for their power, had sped as yll, as the prestes for their wyues? And I thynke, I tolde the truthe.

☞ Of Pope Calixtus and the heade churche of Wales.

Calixtus,

Moche were it to rehearce the turmoylynges of Pope Calixte the seconde, for reuengynge of the execrable actes of hellysh Hyldebrande and prestygyouse Paschall, agaynst the mar-

ryage

ryage of prestes and power of prynces for
inuestyture of prelates. In the yeare of our
lorde a M.a C.and.xix. He helde a coun- 1119.
sel at Remis in ffraunce, and in the yeare
a M.a.C.&.xxiij. he helde an other wyth 1123
CCC. byshoppes at Rome. And in these
ij. counsels he depryned all prestes of the
commen Christianyte, that held styll their
wyues, wyllynge them from thens fourth
to be taken for no better thā paganes and
helhoundes, and to want their Christē bu-
ryall. The prynces that had gyuen out ec-
clesyastycall offyces, he condempned of sa
crilege, preposterously allegynge the scrip Scrip-
tures, that they whych were admytted by turs.
them, entered not by the dore, but they scat
tered from Christe, dyuydynge hys coote
without seme. As though in their exceding
pryde and couetousnesse, they had bene the
same Christe whyche was full of Godly
symplycyte and lowlynesse, and their glyt
terynge synagoge that symple coote with-
out seme. In thys lattre yeare dyed Raufe 1123
the heady archebishop of Cāterbury, and
Wylliam Curboil, which was a chanon,
succeded. Frō the tyme of Augustyne tyll
that daye, by the space of more than fyue
hondred and.xxiiij.yeares, none occupyed
that seate but monkes, and that caused so
many corrupcyons to entre into ẏ church
of England, for all they maynteyned An-
tichrist. A lytle afore this, that is to saye,

1102. in the yeare a. M. a. C. and. ij. became the archebyshoprycke of Mencuia or Pymates seate of. S. Dauid in wales, fyrste subiect to the churche of Canterbury. And from the dayes of kynge Lucy to the yeare 1115 a. M. a. C. and. xb. none other were archebyshoppes there than Britaynes or Welchemen, and all that tyme had their ministers wyues. But sens the Englyshe monkes occupyed, they haue had concubynes for wyues, and wyll not change at thys daye, men saye. Thus entered vnthieuesse in that quarter also, the time wolde be marked. *Simeon Dunelmensis, Rogerus Houeden, Giraldus Cambrensis, & Ranulphus.*

Wiues.

¶ Kynge Henry plaged, for sufferinge marriage to be condempned.

ALl forein warres ended, and controuersyes pacifyed, in the yeare of our 1120 Lorde a. M. a C. and xx. kyng Henrye the fyrst with great ioye and triumphe departed out of Normandye, and entered after hys great victories, by sea into Englande. But within fewe dayes folowinge was thys gladnesse turned into a moste heauye and horryble sorowe. For William and Richarde his. ij. sonnes & Marye hys doughter, with Otwell their tutoure & scholemaystre, Richarde the earle of Chestre and hys wyfe the kynges nece,

all

all the merye chaplaynes, companions, and ruflars of the courte, chambrelaynes, butlares, and seruytours, the Archedeacon of Herforde, the Prynces playe fellowes, syr Jeffrey Rydell, syr Robert Maldupte, syr Wyllyam Bygot, wyth manye other greate heyres, lordes, knyghtes, and gentylmen, ladyes and gentylwomen, to the nombre of a. C. and xl. Besydes the yeomen and maryners, whiche were more than halfe an hondred, takynge passage by nighte, were al drowned in the bottom of the sea, excepte one man, theyr bodyes neuer founde. *Guilhelmus Malmesbury, Simeon Dunelmensis, Rogerus Houeden, Matthæus Paris, & Ioannes Capgraue. Libro .ij. De nobilibus Henricis.* Some monkyshe wryters hath iudged the curse of quene Maude, whyche was a professed votarye, to be the cause of thys ruyne, as is sayde afore, some other attrybuteth it to the vyce of sodometrye, whyche manye of them hadde learned of the monkes and the prestes after the solempne professyon of theyr newe vowe of chastyte. But I do thynke it to be a plage of God vpon the kynges posterye, for sufferynge so greate a myschefe to entre in hys tyme wythoute contradyccyon as that sodometry was, and as was the condempnacion of the

Lordes.

Ladies.

writers.

A plage.

Chriſten miniſters marrpages. For in hym (Polydorus ſayth) vtterly ended the diſſent of the Normannes bloude in the male kynde, accordynge to the wyſe mannys ſentence, Sap. iiij. The plantes of aduoutry ſhall take no depe rotynge. As he was the ſonne of a baſtarde, and ſuffered thys preposterouſe religyon or baſtardye of preſtes without wyues, to take place here in hys dayes, to the hyrayſe of bugge ry, and neuer reſyſted it beynge gods immedyate mynyſtre.

Baſtard

☞ Celſus an archebyſhop had both a wyfe and chyldren.

Celſus. CElſus the great archebyſhop of Armach and hygh primate of Irelād, had both a wyfe and chyldren in ỹ tyme of hys archebyſhoprye, accordynge to the vſage of that contrey. That archebyſhoprych, S. Bernard ſayth) with the primacye of the whole lande, was holden as an inheryptaunce in one kyndred, by xv. generacyons, the ſonne alwayes ſucceding hys father. And viij. of them he reporteth to be wonderfully wele learned, but allwayes they toke their orders for that long ſeaſon, without any vowe of profeſſyon. Neyther wolde the people ſuffer any other to take that hygh offyce, ſaue only them whyche were of the ſame howſe and pro-

No vowe.

genye,

genye. Thys hath S. Bernard *in uita Malachiæ*, so hath *Vincentius*, *Antoninus*, *Petrus Equilinus*, and Johan Capgraue in their historyes of sayntes. What a beastly fole is Johan Eckius than, whyche reporteth in hys Enchiridion, that it hath not bene hearde sens the death of Christe, that any prest hath married a wyfe, doctour Coole and other Papistes mayntein ynge ẏ same here in England? Thys Celsus at the lattre, beynge an olde dottynge man, and seduced by them whyche taught lyes in hypocrisye, was the first that brought into ẏ regyon, that doctryne of deuyls whyche condempned marriage in the clergye. For he sent hys wyfe in a vyspon (they saye) a woman of a large and reuerende countenaunce, to surrendre, as he laye a dyenge, the pastoral crosse to one Malachias which had professed chastyte about the yeare of our lord a M. a. C. & xx. Many mad packynges were amonge these Romysh sayntes, whan the byshoprycks waxed fatt. Pope Adryane the. iiij. xxxiiij. yeares after whych was an Englysh man, and Pope Alexander the thirde. xvi. yeares after ẏ, in their tyrannye commaunded kyng Henry the seconde, to subdue the Iryshe nacyō as heretykes and rebelles, bicause the people there withstode their procedynges for their byshoppes and prestes marryages. And for that victory they confirmed hym

Eckius.

Reuerēd

1120.

Irel

lorde of Irelande. Loke the chronycles of Nicolas Treueth and Johan Hardynge.

☞ A lecherouse Cardynall condemneth prestes marryage.

1125. Joannes de Crema, the prest Cardynall of S. Grilog in Rome, was sent into Englande and Scotlande, from Pope Honorius the seconde, as high commissyoner and legate from hys ryght syde, in the yeare of our lord a M. a. C. & xxv. to se that all thynges were wele there in the clergye to hys behoue. Besydes hys generall commissyon, he sent prynate letters to the kynges and the prelates of both those regyons, to receyue hym as his own dere sonne and as S. Peters holy vycar, whyche declareth his autorzte not small. This legate with great pompe thus enterynge into Englande about the feast of Eastre, was honorably, honorably I shuld saye, receyued of the prelates, and went banketynge and prowlynge from bysshop to bishop, and from abbot to abbot, tyll he came to the water of Twede and the towne of Roxburgh in Scotlande, where as he founde Dauid the Scottysh kynge. His legacye there performed and all his bagges wele stuffed, he returned agayne to London. and at Westmynstre vpō ỹ ix. daye of Septēb. he helde with. ij. archebysshoppes, xxiiij. bysshops, xl. abbottes, & an innume

A legate

Bagges

innumerable multitude of the clergye and commen people, a great synode. Where as he rygorously and stoughtly replyed agaynst those prestes, that wold for no commandement forsake their marryed wives, repetynge oft this vnsemynge sentence, that it was a shamefull matter to ryse frō the sydes of an whore to make Christes body. A clause was this in qualyte not vnlyke to hym that uttered it, whyche was an ydolatrous whoremonger. He ordayned in that synode, that prestes shuld kepe company with no kynde of women, he condemned mariage to the. viij. degre in blonde, and that no prestes sonne shulde clayme churche or prebende by inheritaunce, folysshely concludynge with thys verse of Dauid, Psal. lxxxij. *Pone illos ut rotam, &c.* Make of them a whele, lorde, that saye, we wyll haue the howses of God in possessyon. *Simeon Dunelmensis, Rogerus Houeden, Henricus Huntendunensis, Radulphus de Diceto, Matthæus Paris, Ranulphus & Rogerus Cestrensis atq; alij.* Sentēce. A verse.

☞ This Cardynall sheweth the first fruites of that chastyte.

The prestes beyng moued with ỹ furiouse acte of this Cardinal, & therwith perceyuyng him to be a mā of lighte conuersacion, so narrowly watched him ỹ night folowyng, that they toke him in bed with a notable whore. The matter Cardynall.

was very open (sayth Roger Houeden) for it was done at London, where great plenty is of wytnesses. It coulde not wele be hydden (sayth Henry of Huntyngton in ye vii. boke of hys chronycles) neyther was it fytt to haue bene kept secrete from the knowledge of men. If any be offended (sayth he) that a prest shulde marry, lete him kepe it to him selfe, leest he fall in lyke daunger as ded thys lordely legate. Thys Cardynal was he (Polydorus sayth) that behelde a small mote in an other manuys eye, and could not perceyue the great beame in hys owne. The prestes ded hym no wronge, that in thys case dysobeyed hys vniust procedynges. Nothyng was found more vnfytt, than to require so strayghtly of others ye hys selfe could not do. Thus he that entered with honour and pompe, went home agayne to his father with shame and confusion. The actes of S. Peters vycar were all turned ouer, and the religyouse syttynges of the prelates there, were vtterly laughed to scorne. The byshoppes and fat abbottes departed thens wyth reade chekes, not glad of the bawdy chañce that happened, and they lete that matter passe for the space of more than thre yeres after. For the slaundre was not small, Mathew Paris sayth, So returned the prestes ones agayn to their wyues, & were muche more bolde than afore, *Præfati autores*

Secrete.

Vnfytt.

Ashamed.

res cum Polydoro & Fabiano.

☞ The kyng derpdeth the bpshoppes procedynges.

NOt all forgetfull of their wycked fathers affayres, the prelates of Englande in the peare of our lord a.M.a.C. and. xxix. gathered themselues togpther at London pet ones agapne, in ỹ first dape of August, to put the prestes clerelp from their wpues. At this great counsell (sapth Ricardus Premonstratensis) were all the bishoppes of England, except. iiij. whych dyed, as it chaunced, ỹ same peare, that is to sape, of Wynchester, Durham, Chestre and Herforde. Their processe was all agaynst the cocalles or she cookes of ỹ curates, that they shuld not dwell in honse with them. ffor after the prestes had bene compelled to renounce the tytles of their wpues, they kept them in most places vnder the name of their cocalles, lawnders, and seruyng women. The kyng percepuyng the malyce of the bishoppes, and seynge aduauntage to growe therupon, by thys proper polycye decepued them. He toke vpon hym the correction of them, and promysed to execute true iustyce. But in the ende (Mathew Paris sapth) he laughed them all to scorne, and takyng a pension of the prestes, he permytted them stpl peaceablp to holde their wpues. Polydorus reporteth, that the kynge gote of the

1129.

Processe

Lucre.

clergye

clergye thys autoryte ouer the prestes, by
A craft. a fyne craft of conueyaunce. And whan he had so done, mysused it. A very fyne iudgement of a man learned, so to dyffyne of a pryuces power. The kyng deceyued them (Roger Houeden sayth) by the symplycyte of Wyllyam the archebyshop of Canterbury. For whan they had ones vncircumspectly graunted hym to execute iustyce vpon the prestes wyues, it turned in
Wyues the ende to their rebuke and shame, the prestes for moueye set agayne at lyberte for them. *Prædicti autores cum Ranulpho, Matthæo VVestmonasteriensi, & Rogero Cestrensi.*

☞ A myddle swarmynge of Antichristes sectes in England.

For causes dyuerse, whych some of my readers shall fynde necessary
Sectes. to be knowne, I haue added here the tymes wherin the seconde swarme of locustes, or synnefull sectes of Antichrist hath entered into this realme of England. The first swarme was of the Benedictynes and chanons of S. Augustyne, called the blacke monkes and blacke chanons, of whose fattynge vp I haue reasonably treated both in the first part of this wurke, and also in thys seconde. The first of this lattre swarme, were the Cisteanes,
Cisteãs. otherwyse called ye whyght mõkes, which came into this lande in the yeare of our

lorde

lorde a M. a. C. and. xxxij. settynge their first soundacion in the deserte of Blachoumor by the water of Rhie, wherupou their monastery was called Rhieuallis. Saint Robertes fryres began at Gnaresborough in Yorke shyre in the yearr of our lorde a M.a.C. and xxxvij. And the ordre of Gilbertines at Sempynghā in Lincolne shire in the yeare of our lorde a M.a.C. & xlviij The Premonstratensers or white chanōs, came in to the realme & buylded at Newhowse in Lyncolne dyocese in the yeare of our lord a M.a.C. and xlv. The Chartrehowse monkes came into the lande & were placed at Wytham in the dyocese of Bathe, in the yeare of our lorde a M. a. C. & lxxx. I recken not the hospytelers & Templars, with such lyke. *Ioannes Hagustaldensis, Ricardus Præmonstratensis, Ioannes Capgraue, Thomas Scrope, & Polydorus Vergilius.* All these at their first enteraunce, were very leane locustes, as they are in S. Johans reuelacyon described, barren, poore, and in outwarde aperaunce very symple. But in processe of tyme, through symulate holynesse, they grewe fat lyke their fellowes. They gote them lyons faces, and were able to buckle with kynges. Their lecherouse actes, I shall hereafter declare.

S. Robert.

Charterers.

Locustes.

ffatte.

☞ Kynge Steuen professeth a slauery to Antichrist.

How

How kyng Steuen became an instrument to their wycked vse, in ỹ
1135. yeare of our lorde a. M. C. and xxxv. it is easely knowne by ỹ othe which they compelled him to make at his coronacyō, what though he ded not in all poyntes obserue it. This is the othe, as *Ricardus prior Hagustaldensis* hath written it in his small treatyse *de gestis regis Stephani*. Marke it. I Steuen by the grace of God,
Steuen. good wyll of the clergye, and consent of ỹ commens, elected kynge of England, and by Wyllyam the archebyshop of Canterbury and legate of the holye Rome church vnder Pope Innocent the seconde, confirmed, make faithful promyse to do nothing here in Englande in the ecclesyastycall af-
A bowe. fayres, after the rules of symonye, but to leaue, admyt, and confirme the power, order, and distrybucyon of all ecclesyastycal persones, and their possessyons, in the handes of the byshoppes and prelates of the same The auncyent dignitees of ỹ church confirmed by olde priuyleges, and their
Customes. customes of longe tyme vsed, I promyse, appoynt, and determyne inuiolably to contynue. All the churches possessyōs, holdes, and tenementes, which they hytherto haue had, I graunt them from hens forwarde without interrupcyon, peaceably to possesse, etc. Behold here what popettes these
Marke it lecherouse luskes made of their kynges, ỹ

se I

se(I prape pow) if they sought any other commen welthe than of their pdell bellyes in that pronde kingdome of Antichrist? Was thys a folowynge of Christ after ẏ Gospell, thus to illude their Christen gouernours? Nape, it was rather a ronupng after Sathan in the blasphemouse impiacpon of ẏ bpshop of Romes decrees. The last plage of God lyghte vpon thys vnfaythfull generacpon, if they wyll not pet beholde these eupls of their wycked fathers, and abhorre them from the harte. A plage.

☞The rebellyon and cautels of bpshoppes agaynst the kynge.

IN the next peare folowynge, notwithstandyng thys othe, kyng Steuen reserued to hymselfe the inuestynge of prelates, Mathew Paris sayth, and shewed vnto the clergye many other displeasurs. Wherfore in processe, they caused Maude the empresse, contrary to their othes of allegeaunce, to come into ẏ realme, and to make clayme to the crowne and strongely to warre vpon hym. ffor ẏ whych he enpysoned and vannyshed certayne of the bpshoppes, chefely Alexandre of Lyncolne, Nigellus of Elye, and Roger of Salisbury. He feared not to go vnto Oxforde, and to sytt there in open parlyament, whyche no kynge myght do (they sayd) 1036. Prelates.

sayde) wythoute a shamefull confusyon. From Roger the bysshoppe of Salisbury he toke the .ii. Castels of Wyses and Sherburne, fyndynge in them more than .xl. thousande markes in monepe, wherwith he perfourmed the greate marryage betwene Constaunce the ffrenche kynges sistre and Eustace hys sonne and heyre. Thys bysshoppes sonne (by ryght he hadde a wyfe) whyche had bene the other kinges chauncellour, this kinge handeled harde, to come to hys purpose. He kepte hym fastenynge, threttened him hangynge, and at the lattre bannyshed hym the realme, whyche cost the bysshoppe his lyfe. A naturall father. Anon after the bysshoppe of Wynchestre beyng the popes great legate and percepuynge the clergye not to be regarded, the realme beynge than in diuysyon betwixt them bothe, that is to saye, the kynge and Maude the empresse, he called a counsel of prelates and enacted it for a lawe, that what so euer he were, that layed violent handes vpon a churche man, he stode accursed wyth boke, belle, and candell, and myghte of none be assoyled, but of the popes owne persone. He ordeyned also that no preste frō thens fourth shulde assiste any kinge in his warres, *Ioannes Hagustaldensis in historia xxb. annorū, Rogerus Houeden, Giraldus Cambrensis, Matheus Paris, Polydorus, & Ranulphus.*

A helpe.

A synode

Accursed.

The

☞ The kynge enpysoneth the canons wiues of Paules.

Radulphus *de Diceto* doth shewe it plainely in his abreuiacions of chro nycles that in the yeare of our lord 1137. The kinge was in displeasure with William the deane, Raufe Langforde, Richarde Belmeis, and the other canons of Paules at London, about the eleccion of their bishop. ffor contrary to his expectacion they had chosen Amselme the other Anselmes nephew, which was than abbot of Burie, & a man of suspected liuing, as witnessed Turstanus in an epistle to the pope. Wherupon the king toke all their wiues otherwise called their kitchine maydes for doubt of the spiritual lawes, in their best apparelinges, and put the all in the tower of London. Where as they were kept very straightly, and not deliuered againe without bodily shame, deminishment of their fame, and greuouse expenses, ỹ story saith The bishoppes, archedeacons, chancellours, & deanes were in those daies most commenly, al of one kindred, as the seide Radulphus reporteth. The bishop of Ro. Innocēt, than wrote into England, ỹ Peters litle ship being long tossed on ỹ water vexed, troubled, & oppressed of enemies, was very like, if remedy were not found in time to be ouer rowne & drouned, the shourges of scismatikes & of heretikes wer so great.

1137.

Turstā.

Prelates.

Loke

Heretykes. Loke Ricardus Hagustaldensis in hys small treatyse *de bello Standardico, & Ioānes hagustaldēsis in descriptione eiusdem belli.* By the scysmatykes he ment those prestes, whych wolde not leaue their wyues at hys wycked persuasyons, and by the lytle shyppe, hys owne sorcerouse synagoge of besmered shauelynges.

☞ An other counsell holden agaynst prestes and their wyues.

1138. Upon thys occasyon came Albericus ỹ bysshop of Hostyense, in post from Rome, in the yeare of our lorde a.M.a.C.and.xxxviij. as the vycege rent of Pope Innocent the second in Englande and Scotlande. Thys Albericus called a synode at Westmynstre in the xiij daye of Decembre, for thys whole regyō, wherin he had to assocyate hym. xviij. bysshoppes and. xxx. abbottes, besydes the greate nomber of other dysgysed prælates. Hys chefe actes were, that no preste, deacō nor subdeacon shulde holde a wyfe or wo-
Na wife man within hys howse, vnder payne of dysgradynge from his Christendome, and playne sendynge to helle. That no prestes sonne shuld claymne any spirytuall lyuyng by heretage. That none shulde take benefyce of any laye man. That none were admytted to cure whyche had not the letters of hys orders. That prestes shulde do no bodyly labour. And that their transubstan-

cya-

cyated God shuld dwell but. viij. dayes in the boxe, for feare of worme eatyng, mowlynge, or stynkynge, with such lyke. In all their counsels they songe styll one song, folowynge the rustye voyces of Hyldebrāde and Paschall. *Ricardus & Ioannes Hagustaldenses.* Wonders were seane in the skye about thys tyme, Mathew Paris sayth. In England was felte a palpable darkenesse with a terryble earthquake, ẏ sunne 1140.
aperynge lyke sacke clothe, Apo. vi. Such an horryble eclyps (sayth he) was ouer all thys lande, that men feared the heauens to haue bene decayed. The sunne in some places (*Ioannes Hagustaldēsis* sayth) apered lyke quycke syluer, to the wonderynge of Mark it
manye. These maruels wolde be marked of them, whych couete to vnderstande the mysteryes of tymes after the holye scryptures.

☞ The true meanynge of sygnes in the firmament declared.

By thys tyme had the prelates a nombre of crafty wyttes in the vniuersytees, whych were as able by schole learnynge to defende a fallshede, as euer were Christes dyscyples by hys heauenly doctryne to mayntayne a veryte. These by a contynuall exercyse in disputacyons, bicame very crafty and subtyle. They toke it for an ornature of learnyng, and for a thynge very conducyble to the Wyttes

vnderstandyng of the scriptures, to define and diuyde all thynges, as ded the peripatetyckes or naturall philosophers of Aristotles secte, and so to proue them by naturall demonstracyons. Gloryenge in the sublymyte of their wyttes, they wolde be taken for men much wyser than were the Apostles and prophetes, and in their doynges preferred the Idees or ymagynacyons of Plato, to ye eternal sprete of Christ. In the rowme of the lyuely phylosophie of God, they placed faynt and vnfruitefull allegoryes, as ded the olde Essenes, and as doth in our tyme the wycked secte of Anabaptistes, imputyng those thynges to our synnefull wurkes, whych only pertayneth to the kyngdome of faythe. Thus ded the wysdome of the fleshe erect her selfe agaynst Gods heauenly wysdome, preparynge a waye to Antichrist and the deuyll. These doctours busyly dysputed of Peters autoryte, and of the worthienesse of monkery, to make good the pryde of the byshopp of Rome, and to confirme the shynynge shewe of hypocresye. Of thys nombre was Ricardus de Sancto Victore a Scott in Paris, Alexandre Nequam and Robert Crikelade here in England, all regular chanons. By thys maye ye vnderstande, what it ment, that the sunne apeared so darke in the skye.

Define.

Plato.

Wysdome.

1140.

For

For the heauens (Dauid sayth) declareth the glorye of God, and the firmament sheweth hys handye wurke, or dedes of hys permyssyon, Psal. xviij. Dauid.

☞ More examples, declarynge those marueyles.

About the same tyme were the byshop of Romes lawes brought into thys realme, by Baldewyn the archebyshop of Canterburye. But so sone as kynge Steuen had knowledge therof, he condempned them by acte of Parlement, commaundynge by proclamacyons and streyght iniunctyons, that no man shulde retayne them vndre great penalte. By meanes whereof, they were in some places torne to peces, and in some places brent in the fyre, as by good mennis iudgement they were no lesse worthie. For they were verye muche agaynst the commodyte of kynges and their commē welthes, christē magistrates & powers *Ioannes Sarisburiensis in Polycratico de nugis aulicorum libro* viij. *cap.* xxij. Both the monke Gracianus whych collectyd togyther the Popes decrees into one volume, called the concorde of lawes dyscordaunt, and also Peter Lombarde hys brother, in the rablement of hys vnsauery sentences, complayned very sore, that many in their tyme beleued, the only substaunce

1140

Decrees

Petrus.

of breade to remayne in the sacrament of Christes bodye. Yea, the best learned maisters of Paris (Johan Tyssyngton sayth, in his boke agaynst the confessyon of Wycleue) were at the same season of thys opynyon, that in the sacramental wordes, Esse was to be taken for *significare*. Agaynst whom these adulterouse chyldren, Gracianus and Petrus, brought forth thys smokye conclusion, not out of the scriptures, but frō their owne foystered wyttes. That the only symplytude of bread and wyne remayned, but not the substaunce of them. Many suche mystes of madnesse were brought in, thys season, only to darken the clerenesse of the sunne, or to turne the verite into a lye, Roman. i. But as dust at the lattre shall they vanysh from the earthe. We partly beholde it nowe.

Esse.

To darken.

☞ Prestes marryage at Norwyche, praysed and scorned.

Saint Wyllyam of Norwyche, a martyr, whych was ther shryned in Christes church abbeye, in the yeare of our lorde a. M. a. C. & xliiij. was crucifyed of the Jewes dwellyng than in a place yet called Abrahams hawle. Elwina thys S. Wyllyams mother, had a prest to her father, whose name was called Wulwarde, whyche was a man famouse, the storye sayth, both in good lyfe and learnynge, plentuously haunynge the

1144.

Wulwarde.

gyft

gyft of expowuyng secrete misteryes. Her other syster Liuina, beynge also thys prestes doughter, was ioyned in lawfull marryage to an other preste, called Goodwin. Thys prest had a sonne called Alexandre, whych was a marryed deacon, and loked after the decease of hys father, to enioye hys benefyce by inheryt aunce. Eyther must thys legende of S. Wyllyam, writtē of Thomas Monmouth a monke of the same abbeye, be a wycked thynge for allowyng these two prestes marryages, eyther els that cytie of Norwyche hath had most wycked and tyrānouse rulers in this our tyme. For a v. yeares ago, which was the yeare of our lorde a. M. D. and xlv. vpon the xxv. daye of June, a cruel iustyce and as wycked a mayre within thesame cytie of Norwych, enprisoned a faythfull woman, and sought to put her to most shamefull and cruell death, hauynge none other matter agaynst her, but only that she had bene the wyfe of a preste, whych had bene (wele bestowed) a preacher amonge them. But God in conclusion prouyded a learned lawer and a ryghteouse iudge for her delyueraunce to both their confusyons. A wonderfull thyng, that thys shuld be cryed lawfull in their cathedrall church with ryngyng, syngynge, and sensynge, and in their yelde halle condempned for felonye and treason. There ded they worshyp it in

Goodwyn.

Marryage.

1545.

Corbet Rugge

Men godly.

it in their scarlet gownes with cappe in hande, and here they improued it with scornes and with mockes, grennyng vpon her lyke termagauntes in a playe. But lete them nomore loke to be forgotten of their posteryte, than were Judas and Pylate whome the worlde yet speaketh of. Beastly bussardes and ignoraunt asseheades, more fyt to kepe swyne, than to rule Gods people.

mockers

☞ The tyrannye of those wycked ministers of Antichrist.

A mother.

HEr comming to that cytie was to se, as became a mother, an ordre for her chylde, whych had vndyscretely bounde hymselfe prentyse within yeares, to one whych was neyther honest nor godly. As this false iustyce & as frantyck a mayer, had knowledge of her being there, they sought not to rectifye her iust cause, beynge a desolate woman, but they conuented her afore them as she had bene an yll doar, and layed vnto her charge both fellonye and treason. They strayghtly first examyned her, where and whan she was marryed, and what they were whych were at that marryage. And whan she had made them a true and honest answere, they lawhed, toyed, and scorned, demaundynge of her, if she were not ashamed of that doynge. But lete them be ashamed of synne, of oppressyon, brybery, ydolatry,

Examynacyon.

latry, and tyranny whyche they have largely vsed, for there belongeth no shame to the holy institucyon of God, sanctyfyed of hym to mannys vse, though the great deuyl of Rome hath made them beleue so. Than as wyse as .ij. wyspes and as godly as .ij. goselynges, they examined her what her beleue was in the sacrament, to bringe her into more depe daunger of death, callynge her husbandes doctryne, erroneouse, heretycall, and sedicyouse doctrine. But this I protest vnto them, which am her husbande in dede, that I wyll be able to defende my doctryne, whan they shall not be able to iustifye their most cruell and wycked example, in defendynge of the bysshopp of Romes tyrannye. I am depely in their bokes, men saye, therfore lete them not blame me, if they be in my bokes agayne. It is the nature alwayes of an historye to declare the goodnesse and malyce of tymes by the dyuerse actes of men, to the warnynge of others, whyche I in my writynges have decreed to folowe. I have knowne their cytie in my tyme greuously plaged with fyre, water, pestylence, and warre, above all other cyties within this realme. Lete them therfore repent their wyckednesse, least the lattre plage be most greuouse of all.

No shame.

doctrine

J. Bale.

☞ Of Tyndalus bysshops, and the prestes with their sea crabbes.

1148. TVndalus a knight of Irelād, which had in hys youth ben a man giuē to muche myschefe, had in hys lattre age many straunge apparicyons, and talked in helle (they saye) both wyth deuyls, and angels. A boke he made of those apparicions, which ẏ fathers reserued as most precyouse treasure, to terryfye therwyth ẏ weake consciences of the symple, that they shulde gladly gyue theyr moneye to be delyuered from the fearfull fyre of purgatory. Loke *Vincentius*, *Antoninus*, and *Cornelius Agrippa*. Johan Hagen a charterouse monke, by a commentary had enlarged it, to set the matter in his time forward. Loke *Tritemius* and *Gesnerus*. To maintayne the marte of money masses, the prestes practysed both in thys realme and others, manye fyne feates in that age, and one of thē was thys. Where as they dwelled not farre frō the sea syde, they toke of these sea crabbes and tyed eches vnto them light, and so put thē vpon dead mennys graues in the dark within theyr churche yeardes, to make the contreye ydyotes to beleue that theyr spretes ded walke. But in one place ẏ persone was deprehended in hys falshede, and all the others therby dyscouered. For the carpenters and masons commyng thydre the nexte daye after all sowle nyghte, to theyr wurkes, founde amonge the tymbre and broken bryckes, a certen of these crabbes

terrour.

Crabbes.

Dyscouered.

wyth

wyth theyr candels out. Thys preste was not wyse ynough byleke, that he toke no better hede where his spretes became. But I thynke these wurke men came sonner than he loked for. *Ioannes Riuius de spectris & apparitionibus, Andreas Osiander in coniecturis, & Erasmus in epistolis.* I could here shewe ye wonders of weping roodes, and sweatynge ladyes, but I lete it passe for lengthe. Autores

¶ An Englysshe pope hath a monke to hys father.

POpe Adrian the fourt was an Englysshman, bredde, borne, & brought fourth at S. Albons. xx. miles trō London, and afore hys papacye was named Nicolas of S. Albons. Thys Adryane, or Nicolas whether ye wyll, is reported of certen olde writers, to bethe natural soune of a ryche and fat abbot of the same monastery, hys mother not ones remembred. And whan he requyred after hys fathers decease, to be taken in amonke amōg them, they contemptuously refused hym. Wherfor he went ouer the sea into fraūce and made hym selfe there a regular chanon, becommynge at the lattre the abbot of S Rufus in prouynce. Thus clome he vp from one degre to an other tyll he gote the Papacye, wherin he wroughte suche wonders as ded hys predecessoures. Oft tymes in familyare talke with Johan of Nicolas A mōke.

Salis-

Salisbury

Salisbury hys contrey man, he had these fyne tryckes and sentences most true. To take the Papacye (sayth he) is to succede Romulus in murther, and not Peter in shepe fedynge. For neuer is it gotten wythoute the shedynge of oure brothers bloude. None is more wretched than the Rompshe byshoppe, nether is any mannis condicyon more myserable than hys. The seate is thornye and hath sharpe pryckes on euerye syde, and the crowne is fyerie, fearce, and as hote as helle, wyth suche other lyke. Thys hath *Helinandus Monachus*, *Radulphus de Diceto*, *Ranulphus* of Chestre, and chefely *Ioannes Salisburiensis*, *lib.* viij. *&. ca.* xxiij. *De nugis aulicorum*. At the last was the breathe of this Adriane stopped vp with a flye, whiche entered into his throte, and the Papacye left to an other, in the fyft yeare of the same.

All true.

1159.

☞ S. William of yorke, S. Wulfryck, and S. Robert.

S. Willyam.

ME thynketh, it is a very straunge thynge to consydre the ende of S. William ye archebishop of Yorke whiche dyed in the yeare of our lorde a. M a. C. and. liiij. couplynge it with the degre of hys sayntwode. For he dyed a martir, and is allowed in theyr temple seruice, but for a confessour only. But I thynke, there hangeth some mystery in it, Roger Houeden

den sayth, that he was poysened at hys masse, by the treason of his owne chaplaynes. And Mathewe Paris sheweth, that in the tyme of hys celebracyon, suche a deadely venym was put into hys chalyce, as deprynedhim of lyfe. Johan Euersden commeth after, and he declareth the same. Whye shulde he not than be allowed for a martyr? I suppose the answere to rest in this poynt. They were no laye men that put hym to deathe, but anoynted and spirituall confessours. And the shepe of theyr slaughter can become no martyrs, as apereth by al them whome they haue slaine and brent, seus Sathan went at large. It is ynough (I trowe) that they haue made hym a saynt for hys recompens, for other vertues we reade none that he hadde. If yorke minstre had had afore as other great churches had, a shryned patrone, he might wele haue chaunced to haue lost that promociō. O subtyle sorocerers, your craftes now apere, so that ye can not hyde them. I shulde wryte of S. Wulfrycke, whyche dyed the same yeare, bicause he so conningly, with colde water could quenche the whote flames of hys fleshe, and dyscharge so manye prestes of theyr lecherouse heates. I shulde also shewe the vertue of S. Roberte, the religyouse abbot of Gnaresborough, that so familiarly ded vilite good wholsome matrones

Poysened.

Spirituall.

Yorke.

1154.

1159.

But

But at thys tyme I leaue it to Johan Capgraue and such other, for want of layser.

☞ The marryage of Marye the abbesse of Ramsey.

Marye the doughter of kynge Steuen, beyng a professed nonne, and abbesse of the famouse monastery of Ramsey, in the yeare of our lord a. M. C. and. lv. became wery of her professyon, and cõsented to marry with Mathew the earle of Bolayne, preferryng gods holye instytucyon to the vngodly yoke of the Romysh bysshop. Mathew Paris & Thomas Rudborne sayth, that beyng in the clovstre, she was afore that, infamed of lyghte conuersacyon. Coulde there be any better waye than, for cuttyng of that vncomely slaundre, than Gods first ordynaunce? Well, she marryed hym & he her, some writers saye, by dyspensacyon, and some saye, without dyspensacyõ. But how so euer it came to passe, she had two doughters by hym, called Ida and Matilda. Thomas Becket that tyme beyng hygh chauncellour of Englande, shewed hym selfe to thys marryage a contynuall aduersarye, but he could not therin preuayle, the kyng and the great lordes of the realme so depely holdynge therwith. But of thys arose the first grudge that the kynge had agaynst hym, as some of the hystoryanes reporteth it. In the ende, after that she had con-

1155.

No better.

Becket.

contynued with her husband by the space of xvi. yeares, she was compelled by ye bysshop of Romes tyrannye & Beckettes callynge on, to returne agayne with manye slaunderouse rebukes of the world, to her cloystre. Thys hath *Robertus Montensis in additionibus Sigeberti, & Ricardus Premonstratensis in annalibus Anglorum.* Thus ded that wycked Antichrist treade vndre hys fylthie fete, all power in heauen and in earth, exaltynge hymselfe aboue the great God of all, ij. Thes. ij. rebukes.

☞ The begynnynge of the ordre of Gylbertynes.

IOcelyne a knyght of Lyncolne shire, percepuynge hys sonne Gylbert to be a man muche deformed & not fyt for the worlde, procured hym to be made a preste, & gaue hym the two fat benefyces of Sempyngham and Tiryngton within hys owne domynyon. The exercyse of this Gilbert, was chefely to teache boyes and gyrles, of whom, as they were growne to more perfyght age, he made a newe relygyon, called of his name the ordre of Gilbertynes. As he ones became person of Sempyngham, with hys parrysh prest was he hosted in the howse of one whych had a fayre doughter, as ye custome hath bene alwayes of prestes for the most. And beyng tangled with her bewtie on a tyme as she had serued at the table, he Gylbert A ordre.

drea-

a dream med the nyght folowynge, that he had put hys hande so farre in her bosome, as he coulde not pull it backe agayne. Thys mayde (sayth the legende) was one of the fyrste. vij. of whome he began that holye religyon. He secluded them from the talke
1148. of the worlde and from the syght of men, enclosynge them vp within hygh walles, teachynge them monasterye rules. Hys buyldynges were suche, that thoughe he had both men and women wythin one monastery, yet were the men so disseuered frō the women, that they coulde not mete, and they hadde dyuerse rules. The monkes
Rules obserued the rule of S. Augustyne, and the nonnes the rule of S. Benedyct, but who kepte S. Christes rule there, I can not tell. Thyrtene couentes he had wythin the realme, containing afore his death, to the nombre of. DCC. bretheren and a. M and. D. systers. Loke Iohan Capgraue *in uita Gilberti confessoris.*

☞ A nonne at watton biget with chylde by a monke.

E Thelredus the abbot of Ryenall, vttereth in hys small treatyse *de quo-*
1159. *dam miraculo*, that in an howse of the same ordre, at Watton in yorke shire, was a yonge nonne, put thydre by Henry Murdach the archebyshop a Cysteane monke, whan she was but. iiij. yeares olde I praye God she were not hys doughter

in

in the darke, for of suche packynges were plenti in those dayes. As thys wenche grewe in yeares, so grewe she in lascyuyousnesse. Her eyes, her talke, her pase, all were vnsober, wylde, and wanton. Thys nonne fel in loue with a yong mōke of that howse, which was summhat pleasaunt. She loked smothely vpon him (the storye sayth) and he as gentyllye vysed her agayne. They began wyth louynge lokes, and continued with beckes for breakynge of sylence. At the lattre they came to talkes and to nyghte metynges, tyll she was left wyth chylde. For Nigellus Wireker sayth *in Speculo stultorum* which he wrote in the same age.

Wāton.

Nigellus.

Quid de Sempyngham, quantum uel qualia sumam,
Nescio, nam noua res me dubitare facit.
Hoc tamen ad presens, nulla ratione remittā,
Nam necesse nimis fratribus esse reor,
Quod nunquam nisi clam, nullaq; sciente sororum,
Cum quocumq; suo, fratre manere licet.

☞ Thus are these verses Englyshed.

Of Sempingham, what shulde I muche prate?
An ordre it is, begonne but of late.
Yet wil I not lete, the matter so pas,
The sylly bretherne, and systers alas.

Gilbertynes.

Can haue no metynges, but late in the darke. And thys ye knowe wele, is an heauye

heauye warke. Whan this yonge monke ones perceyued that her bellye was vp, he threwe of his disgysed garmētes, and fled by nyght out of the monasterye, thynkyng at his layser to haue conuayed her awaye also. But she poore sowle tarryed behinde, beynge vnreasonably beaten and ponnyshed in the pryson.

Hefled.

☞ The nonne dismembreth the monke, and is delyuered.

As thys yonge man resorted to ye abbeye agayne, myndynge in the dead of the nyght to haue stollen awaye hys louer, the nonnes watched hym and toke hym. Yea, they stript him all naked, & bounde him fast to a stole. Than brought they forth the yonge nonne & put a sharpe knyfe in her hande, compellynge her by most cruell enforcementes, to gelde him. And whan she had vnconnygly perfourmed that acte, they toke vp the peces, and with violence thrust them into her mouth. The yong mōke was neuer heard of after for I thynke, he coulde non other but dye of that incision. The nonne returned to pryson agayne. Whā the houre was come of her delyueraunce, Henry Murdach the archebyshop of Yorke sumtyme, whyche was dead more thā. vi yeares afore, brought with him (the story sayth) two hansom mydwyues from heauen, whych discharged her of her chylde without peyne, and

Returned.

whores.

1153.

toke

toke it fourth with them, (if the iakes swel lowed it not in) so that it neuer was seane after. Their holye father Gylbert allowed thys miracle by hys lyfe tyme, and declared it to the forseyd Etheldred, that he shulde chronycle it. If this be not an honest conneyaunce to excuse these shameful murthers, I report me to yow. But thys storye was not alone, if there had bene more Etheldredes to haue brought them to lyghte. Of these double Gylbertynes of both genders, men and women, thus writeth the forseyd Nigellus. A shyfte

Canonici missam tantum, reliquumq; sorores, Nigellus.
Explent officij debita iura sui.
Corpora, non uoces murus disiungit, in unum
Psallunt, directo psalmatis absq; mero.

Thus are they to be Englyshed.

The monkes synge the masse, the nonnes
synge the other, ij. sortes.
Thus do ẏ syster, take part with ẏ brother
Bodyes, not voices, a walle doth disseuer,
Without deuociō, they syng both together

☞ The chastyte of all other monkes and nonnes in that age.

Nigellus the forseyd Poete, doth largely touche the corrupt lyuing and hypocresye of hys tyme, chefely in byshoppes, prestes, abbottes, monkes, chanons, and nonnes. Hys boke is all in olde latyne verses, and is named the glasse of foles, that euery dyssolute pre- Hypocresy.

late myghte beholde hys folye therin. Of the abbottes thys iudgement he gyueth amonge other.

Qui duce Bernardo gradiũtur, uel Benedicto,
Aut Augustini sub leuiore iugo.

Theues. *Omnes sunt fures, quocũq; charactere sancto,*
Signati ueniant, magnificentq; Deum.
Ne credas uerbis, ne credas uestibus albis,
Vix etenim factis est adhibenda fides.
Quorum uox lenis, uox Iacob creditur esse,
Cætera sunt Esau, brachia, colla, manus.

Mark it *Rursus in Ægyptum, quam deseruere reuersi,*
Dulce sibi reputant à Pharaone premi.
Carnis ad illecebras nullo retinente ruentes,
In foueam mortis carne trahente cadunt.
Thus to be englished

They that pretende, to folow S. Bernard,
Benet or Austen, whych is not so harde.
False theues they are all, seme they neuer so goode,
Nor yet so deuout, in their cowle and whode.
Beleue not their wordes, nor aparell whyte, (ryghte.

all voyd For nothinge they do, that afore God is
As gentil as Jacob, in wordes they apere,
But in all their workes, they are Esau clere.
To Egypt agayn, they are come to dwell,
Vndre great Pharao, fearyng no parell.
They folowe ẏ fleshe, & seke no restraint,
Which wyll at the last, with hell them acquaint,

This

Thys also he writeth of the nonnes.

Harũ sunt quædam steriles, quædam parientes, Nigellus.
Virgineoq; tamen nomine cuncta tegunt.
Quæ pastoralis baculi dotatur honore,
Illa quidem melius, fertiliusq; parit.
Vix etiam quæuis sterilis reperitur in illis,
Donec eius ætas talia posse negat.

Some nonnes are barren, and some bearynge beastes, ffruitfull.
Yet are all virgynes, at principall feastes.
She that is abbesse, as her doth befall,
In fruitfull bearynge, is best of them all.
Scarse one shall ye fynde, among ye whole rought,
Which is vnfruitefull, tyll age cometh about.

☞ Malcolmus, S. Edwarde, and abbot Eldrede.

Off Malcolmus ye kyng of Scottes whiche was the. iiij. of that name, we reade that at the suggestion of supersticiouse monkes, he vowed neuer to marrye. Arnoldus the bishopp of S. Andrewes, hauynge knowledge therof, and cõsyderyng the inconuenyence that might ensue for want of successyon, wysely and Godly dyssuaded hym agayne from that vayne purpose. He required hym to considre, by the sayng of Plato, that he was not borne only to himselfe, neither stode it wt hys vocacion, beynge ye hygh head or king of that commen welthe, to dye wythout Malcolme. A kynge

an heyre of hys owne bodye, wyth other
neceſſary counſels. *Hector Boethius, li. xvij. Scotorum hiſtoriæ.* If our great S. Edward
had had ſtore of ſuche good counſellers,
as he had of Romyſh hipocrytes (I thinke
the crowne of this realme had neuer bene
diſtained with the baſtardes bloude, firſte
of the Normannis and than of the frenche
men, the noble Engliſhe bloude ſo extyn-
guyſhed, and the lande decaped, tyll God
Maior. rayſed it vp agayne. But as Johan *Maior*
thought in his Scottyſh chronycle of thys
Maleolmus, ſo do I thynke of our S. Ed
warde, that he myghte wele be nombred a-
mong the ſolyſh bregynes. Which ſeking
heauen by that kinde of birgynite, ded find
the gate ſhut vp agaynſt them, Math. xxv
Thomas Becket of a greate deuocyon to
chaſtyte, by lycens of pope Alexandre the
iij. tranſlated the corrupted carkeys of
1163. thys Edwarde in the yeare of our lorde a
M. a. C. and. lxiij. and let a ſhryne ouer it,
garnyſhed with golde, ſyluer, pearle, and
precyouſe ſtone, to cauſe the people to do
Water. therunto ydolatry. Thomas Rudborne *in
medulla chronicorum*. Colde water was of
great vertu in thys age byleke. ffor Johan
Capgraue ſayth, that Ethelredus the ab-
both of Rieuall, not only by it abbated the
ardent heates of his fleſhe, but extyngu-
ſhed alſo the flames of all other vyces.

Sentēces

& Sentences wonderful in thoſe dayes vttered.

PEtrus Bleſenſis a worthye learned man, beynge at ſondry tymes the archedeacon of Bathe, of London and of Canterbury, ſpared not at tymes, sharpely to reprehende the enormitees of the clergye. Dyuerſe of hys epiſtles are yet to be ſeane, wherin he eloquently towcheth and rebuketh the puffed vp arrogancye of Thomas Becket the archebyſhopp of Canterbury. Oft he compared the clergy to Samaria and Edom, and called our hyghe countenaunced prelates, ſumtyme the glytterynge calfes of Bethell and the 1160. Calfes. ydolles of Egypte, ſumtyme the fatt bulles of Samaria, the chaplaynes of Baal, and thoſe iudges whyche made wycked lawes, wyth ſuch lyke. To take ỹ lord with the houſholde (ſayth he) nothinge is more dampnable than is a byſhoppes howſe, if ye ſeke vertu. Nothynge further from honeſtye, if ye loke for maners. Nothinge more fylthye, if ye iudge after conſcience. Nothynge more rebukeable, if ye reſpect fame. Nothynge more pernycyouſe, if ye marke the example. O lorde (ſayth he) delyuer thy howſe from the greate ydoll, breake the hornes of that ſynnefull one. At Rome filthy lucre peruerteth all thinges, & ſuffereth the mōkes to perfourme theyr lyſtynges, in all kyndes of fleſhely ffame

abusyons, whyche they redeme by a yearlye pensyon. Theyr lewdenesse is tolde in the Pauylyons of Geth, and publyshed also in the open stretes of Ascalon. Thus is theyr head captayne becomen the prynce of Sodome, hys dyscyples accompanyenge hym in the chayre of pestylence, wyth a greate nombre more of the lyke. Wernerus concludeth *in fasciculo temporum*, that it was than a rare thynge to fynde a chaste monke in the cloystre, and a more rare thynge to fynde an honeste preste abroade.

Anti-christ.

☞ The freshe and lustye begynnynges of Thomas Becket.

As those autours reporte, whyche chefely wrote Thomas Beckettes lyfe, whose names are Herbert Boseham, Johan Salisbury, Wyllyam of Canterbury, Alen of Teukesbury, Benet of Peterburgh, Steuen langton, and Rycharde Croilande, he bestowed hys youth in al kindes of lasciuiouse lightnesse and lecherouse wantonnesse. After certen roberies, rapes, and murthers commytted in the kynges warres at the siege of Tolouse in Languadocke and in other places els, as he was commen home againe into Englande, he gaue hymselfe to greate studye, not of the holye scriptures, but of the byshoppe of Romes lowsye lawes, wherby

writers.

Tolouse

wherby he fyrste of all obtayned to be archedeacon of Canterburye vndre Theobalde the archebyshop, than hygh chauncellour of Englande, metropolytane, archebyshop, prymate, pope of Englande, and greate legate from Antychristes owne ryghte syde. In the tyme of hys hyghe chauncellourshyppe, beynge but an ale bruars sonne of Londō, Johan Capgraue saith, that he toke vpon him as he had ben a prince. He played the courtyer all togyther, and fashyoned hymselfe wholly to the kynges delyghtes. He ruffled it out in the whole clothe wyth a myghtye rable of digised ruffianes at his tayle. He sought the wordly honour with him that soughte it moste. He thoughte it a plesaunt thinge, to haue the flatteringe prayses of the multytude. Hys brydle was of syluer, hys saddle of veluet, hys styruppes, spores, and bosses double gylte, hys expenses farre passynge the expenses of anye earle. That delyghte was not on the earthe, that he hadde not plentye of. He fedde with the fatteste, was cladde wyth the softeste, and kepte companye with the plesauntest. Was not this (thinke yow) a good meane to lyue chaste? I trow it was.

Becket.

A ruffiar

pleasure

☞ Hys chastyte at Stafforde, and stoughtnesse at Clarendon.

a wēche

In the towne of Stafford was (Willyam of Canterbury sayth, Johan Capgraue confirmynge the same) a lusty mynion, a trulle for the nones, a pece for a prynce, with whome by report, the kynge at tymes was very famylyar. Betwixt this wanton damsell or prymerose peerlesse & Becket the chauncellour, went store of presentes, and of loue tokens plentye, and also the louers met at tymes. For whan he resorted thydre, at no place wold he be hosted and lodged, but where as she helde resydence. In the dead tyme of the nyght (the storye sayth) was it her general custome, to come alone to hys bedchambre with a caudell in her hande, to toye & trysse with hym. Men are not so folysh, but they can wele conceyue, what chastyte was obserued in those praty, nyce, & wanton metynges. But they saye, he sore amended whan he was ones consecrated archebyshop of Canterburye, and left wele hys accustomed enbracynges after the rules of loue, & became in lyfe relygyouse, that afore in loue was lecherouse. At hys seyd consecracion was he made a preste, which requyred a change of lyfe. He receyued a monkes cowle from Pope Alexandre (Mathew Paris sayth) made our ladye hys generall aduocate, and shryned the body of S. Edward a vyrgyne, and therfor he could no longar be vnchaste. In the

for loue.

All chast

Change

yeare

yeare of our lord a M. a. C. & lxiiij. at Clarendon, Johan of Oxforde beynge hygh presydent of the counsell, many thynges were proponed concernynge the inuestytures, offyces, and enormytees of the clergy, and lawes made therupon. Wherunto the archebyshopp Becket with the other byshoppes condescended and were sworne. But whan he ones perceyued ẏ they were repugnaunt to the terrestryall godhede of the byshop of Rome, he fretted for wodenesse, and was angrye with himselfe, addynge to hys othe thys subtyle clause to make it of none effecte, *saluo in omnibus ordine meo, & honore sanctæ ecclesiæ*, myne ordre saued alwayes, and the honour of holye churche reserued. By thys he was able to denye all agayne at hys pleasure. *Matthæus Paris, & alij.*

1164.

Prestes.

Addicyō

☞ Antichrist he preferreth to hys kynges obedyence.

Within the same yeare the kynge made an acte, ẏ men of the church commyttynge offences notable, shulde be exantorysed or dysgraded by the byshop of the dyocese, a iustyce beynge present, & so delyuered to secular kepyng, tyll he suffered accordynge to hys demerytes. The occasyon of thys acte was one Philippe Broic a preste and canon of Bedforde, whych cowardly had kylled a man. Thys proude sturdy canon bearynge him

An acte.

A preste.

selfe

selfe very bolde vpon his Romysh orders, was at vtter contempt and diffyaunce of the iustyce, geuyng him full many obprobryouse wordes, as though hys offyce had bene but a slauerye to hys oylye presthode. Than stirt vp Becket, and starkeled lyke a lyon, sekynge by all trapterouse meanes to brynge the kynge vndre, and to exalte the tyrannouse kyngedome of Antichrist to the very heauens. He furyously contended with hym to the very death, that prestes and other within oylye orders, ought not for thefte, murther, buggery, and other lyke deadly offences, to be examyned and ponnyshed by the publyque magistrates, as the laye sort were. He affirmed it also with stomacke, that the churches fredom was suche, as the temporall kynges had nothynge ado with thē whiche were anoynted and shauen, they beynge therby the Romysh Popes creatures and not hys. *Radulphus Niger*, *Radulphus de Diceto*, *Matthæus Paris*, *Matthæus VVestmonasteriensis*, *Rogerus Houeden*. *Ricardus Croilande*, *Nicolaus Treueth*, *& alij pleriq;*. An excedyng great thynge were it, to declare the subtyle practyses, deuyses, dysguysynges, craftes, colours, conueyaūces, & other tryfelynges, to brynge all hys matters to passe agaynst the kynge, and a werynesse to the reader to rehearce them, wherfore I lete them ouer passe.

Vndre.

Becket.

Autour.

Artycles

Artycles, for whome Becket is admitted the Popes martyr.

Diuerse of our chronycle writers, doth testyfye in their workes, that these were the artycles wherfor he stroue with the kynge. That no spirituall cause ought to be pleaded in the temporall court. No clarke may be compelled to answere in matters before the kynges offycers. Patrones maye lawfullye and frely gyue benefyces without the kynges allowance. A bysshop or pastour maye frely go out of the realme without the kynges lycens, for the ryght of his churche. He that is ones excommunycated, must haue hys discharge of the spirituall court, and not of the kynge. The clergye and layte must be clered of their offences by the ordynaryes, and not by the kynges iustyces. Appellacyons made from one degre to an other, as from the lowar ordynary to the hyghar, maye be ended without the kynges consent. Landes and tenementes maye lawfullye be gyuen to the clergye in almes, wythout the kynges commyssyon. Spyrytuall promocyons ought only to remayne in the handes of the superiour ordynaryes, whā theyr occuppers are dead, till others succede in their roumes, and not in the handes of tēporal mē. Religiouse men ought

articles.

Cursed.

No king

men ought not in the quarell of their kynges, to go to the warres. They that flee vn to sayntwarpes, ought there to be socoured agaynst the temporall power, & their dedes made open to the iudge ecclesiastycall. Clarkes, curates, and prestes, are not bounde to come to the commen iudgementes at sessyons, or assyses, neyther yet to be at them though they be commaunded. See what good stuffe here is, to make a martir. All is to dempnyshment of a kynges power, and nothynge els.

Clarkes

¶ Becket stayeth the Popes churche, by confoundynge heresyes.

1164. IN the same yeare of our lorde a M. a C. and lxiiij. was Thomas Becket reckened (Mathew Paris sayth) suche a mightye, stedefast, and strong sure pyllour, as the whole church both leaned vpon, and was also staied by. But ye must consyder, that it was the Popes churche that he ment and not Christes, for that hath a staye stronge ynough of him without mannys helpe. Marke the forsayd artycles. The church (sayth he) shaken, was ready to haue fallen, and the Pope which

a church

was set vp as a staffe to haue staied it, was at that tyme so broken, that the shyuers or peces wounded him, Thomas lokyng for nothynge els, but martyrdome for the churche. In the same yeare were in England certen godly men, whome some Po-

pish

pysh writers dysdaynously calleth Waldeanes, some publycanes, some false Apostles. These were at Oxforde straightly examyned of the byshoppes, and so brought to iudgement by this Becket, for holdynge these oppynyons. That the churche of Rome was that whore of Babylon, whych had forsaken the fayth of Christe, and that barren fygge tree without fruite whych he reproued, and that no Christen man was bounde to obeye the Pope and hys byshoppes. That monkerye was as the dead carreyne that stynketh, and that their vowes were fryuolouse, ydell, and abhomynable, beynge the vpspryngynge braunches of Sodome. That their orders were the great beastes characters, and their temples the wurse for their hallowynges. That purgatory, sayntes worshyppyng, masses, and prayenges for the dead, with such lyke, were most deuylysh inuencyons. For maynteynynge these and other lyke oppynyous, agaynst the proude synagoge of Rome, they were sealed in the faces at Oxforde, wyth whote fyerye keyes, and so bannyshed the realme for euer. *Radulphus de Diceto, Matthæus Paris, Guido Perpinianus de heresibus, Thomas VValden ad Martinum quintum, & Bernardus Lutzenburgus.*

Christyaues.

1

2 Monkery.

3

4

Oppynyons.

☞ Hys trayterouse ende, and aduauncement aboue Christ.

Whan

Vohan Becket was returned again into Englande, in the yeare of our lorde a. M. a. C. and. lxxi. after vi yeares exyle, he outragiously troubled cer-
1171. ten of the byshoppes, to the kynges great dyshonour. Mathewe Parys sayth. For the only cause why he so hatefullye persecuted them, was, for that they hadde fulfylled the kynges desyre, in anoyntynge his sonne Henry ye yongar to raygne after hym, not hauynge hys consente beynge pope of Englande. For thys he entered the pulpet, more lyke a mad Bedlem thā
franrick a sober preacher. Not to teache Chryste in mekenesse, but in hys wode furye to execrate those byshoppes, to curse thē wyth boke, belle, and candell, and by the popes autoryte to condempne them to helle. Vpon thys the kynges seruauntes fell on hym, in purpose (as they toke it) to reuenge their liege lordes great iniury, and hys sonnes dyshonoure. They pared his pylde crowne wyth theyr swerdes, and cut of the popes marke to hys very braine
Idolatrye. whyls he in ydolatry cōmended himselfe and the cause of hys churche, to hys patrone S. Denyse, beynge but a deade ymage there standyng vpon the aultre. *Stephanus Langton*, *Richardus Croilande*, *Rogerus Houeden*, *Nicolaus Treueth*, & *Ioannes Capgraue*. Thus ended he his lyfe in most ranke treasō, & was for his labour made a

god of ẏ papistes. Yea, they charged christ in ẏ ende by cōmaundement, to delyuer vs heauen frely by the shedynge of Thomas bloud, as though ẏ had bene a payment of satisfaction for our synnes. And as therby apered, they put Christ cleane out of office for him, by this cōiuracion. *Tu per Thome sanguinem, quē pro te impēdit, fac nos Christe scandere, quo Thomas ascēdit.* O thou Christ suffre vs to clyme vp to that place, by the bloud of Thomas whych he shed for ẏ, to ẏ which Thomas mãfully ascēded. Marke this hardely, for suche a defeccyon frō Christ as Saynt Paul speaketh of, and for the stronge delusyon that they shulde haue whyche beleued lyes, that they myghte be dampned. ij. Thessalo. ij. For here Thomas redemeth Christe and ascendeth to hauen, leauynge vs hys bloude to clyme thydre by. Were there euer greater heretykes, theues, & sowle murtherers, than were our Papistes? I can notthynke it.

A deny ll

Defeccyon.

☞ The false miracles, and canonisacyon of Becket.

Off Christe and of all hys Apostles and prophetes, are not written so many great miracles, as of this one Becket. As that so many sycke, so many blynde, so many bleare eyed, bedred, croked, broused, mangled, lamed, drowned, palseyd, leprosed, sorowful, exyled, wyth chylde, enprysoned, hauged, and dead,

Miracles.

deade, were by them as by him deliuered. Nepther were there euer so many writers of any poppishe saintes lyfe, or so many great volumes made as of hys, as is shewed afore. And all thys was to blemysshe the kynge, and to depresse the hygh power both in hym and in all his successours kinges after him. In the thyrd peare after his deathe, was he proclamed a saynt by the popes autorite, and his dape triumphantly celebrated ouer all Englande, hys masse beginnynge with Gaudeamus. The kinge came in all naked, sauynge that he hadde a linen breche about hys nether partes. He receyued of the monkes a discipline with roddes, and was so absolued of them in their chaptre howse. He resygned his power vpon their hygh aultre, consented to their vsurped lybertees, and professed him selfe a perpetuall subiect to Antichrist and the serpent, Apo. xiii. O blasphemers of God, and shameles mockers of men. But Cesarius sayth in the viii. boke of hys dyaloges. ca. lxix. that in the. xlviii. peare after hys deathe, a question was moued in ỹ open scholes at Parys, whether he were saued or dampned. Where as Roger Norman proued hym worthie to be dampned for obstynate rebellyon against his kinge, whiche was Gods appointed mynyster, Peter the great chauntre of Paris hauing nothinge to obiect in the churches quarell

Bokes. 1173. Assoiled A rebell 1220.

to

to the contrary, but his miracles, whiche were most manifest lyes and illusions.

☞ Kynge Henry smelleth out Antichrist and is agayne blynded.

SOmwhat must I saye here of the kynge, called Henry the seconde, whyche was a verye wyse, well learned, and godly prince, *Petrus Blesensis* sayth, *in epistola ad Gualterum archiepiscopum Panormitanum.* Though he in the yeare of our lord a. M. a. C. and. lxvi. permitted at the popes request, a grote to be giuen of euery plough lande within all his dominions, for ayde of the christen warres agaynst the Turkes, yet perceyuinge. ij. yeares after, the crafty bestowynge therof, and how the seide pope had mayteined the treason of Becket agaynste him, he caused all hys people to forswere his obedience, from the childe of. xij. yeares to them of extreme age. Loke Mathew of Westminstre *li. ij de floribus historiarum.* In the next yeare after, to please hym agayne, pope Alexandre confirmed vnto him the bulle of Adriane the. iiij. for the conquest of Irelande, and made him the hygh lorde of that region vndre him, the Peter pens for euerye chymney that smoked, alwayes to hys fatherhede reserued. And thys was (Johan hardynge sayth in hys chronycle) for an errour whiche the Iryshe men helde, against the spyrytualte, and for certen heresyes

Henry. ij

1166.

1168.

1169.

Errour.

1171. wherwyth they hadde bene long infected. In the yeare therfor of our lorde a. M. C. and. lxxi. were bothe the nobylyte and clergye of the lande sworne vnto hym, to take the kynges of Englande for their lordes euer after. Rogerus Houeden. Alyke

1188. chaunce hadde the Scottes in the yeare of our lorde a. M. a. C. and. lxxxviii. Pope Clement the thyrde in hys hyghe dyspleasure subiectynge that whole realme to the crowne of Englande, wyllynge their kinges, nobylyte, and clergye, to gyue alwayes to the kynges of Englande, theyr othe of obedyence, as to theyr superioure lordes. Nicolaus Treueth.

☞ A patronage proued lawfull by vi. marryed prestes.

Barnes. NOwe wyll I bringe a matter, whyche Barnes rehearseth in his boke of prestes marryage, bicause it fell in thys age. In the tyme of pope Alexandre the. iii. (sayth he) there was a controuersye for the patronage of a benefyce, betwene the priour of Plymptou in

1176. Deuenshyre, and one Johan de Valletorda. Judges were deputed to heare the matter, Rychard the archebyshoppe of Canterbury, and Roger the byshoppe of Wynchestre. Before whome the priour of Plimpton proued his personage, by rea

A priour son that he was in possession therof, & had gyuen it out afore to dyuerse persones.

Ffyste

Fyrste (he sayde) there was a preste of Plympton called Alphege, whych hadde by the gyft of the seyd pryour of Plympton, the benefyce of Sutton, nowe called Plymmouth. Thys Alphege hadde a sonne called Cedda, whyche hadde also the benefyce after hys father. And after thys Cedda was there an other preste called Alnodus whyche hadde the benefyce lyke wyse. Thys Almodus hadde a sonne called Robert Dunpruste, which after the decease of hys father had also the seyd benefyce. And after thys Robert Dunprust William Bakon hys sonne, enioyed the benefyce lyke wyse. *Ex monumentis eiusdem cœnobij*. Thys is a wytnesse suffycyente, to proue that it is no newe learnynge, nor yet so longe a go sens prestes hadde lawfull wyues, as the ydell headed pappstes do make the ignoraunt multytude beleue. And thys was in those dayes an vse throughe oute the realme, that the sonne shulde in benefyces succede the father, eyther els the next of his kinne that was learned, tyll the monkes hypocresye procured the alteracyon for theyr bellyes sake.

Alphege

Bakon.

the sōne

☞ Examples dyuerse that prestes in that age hadde wyues.

Furthermore the seyde pope Alexandre, in hys epistles decretall sheweth manye of the lyke examples.

Exāples

And in one, to Johan of Oxforde than bp-
shop of Norwyche, he commaundeth, that
Wyllyam the newe person of Dysse, for
claymynge the benefyce by inheritaunce
after the decease of his father person Mul
kerell, whyche begate him in his preesthode
shulde be dyspossessed, no appellacyon ad-
mitted. The deane and chaptre of Salis-
bury in an other place he chargeth, not to
Prestes admyt Hughe Howet to the prebende of
Bayhorde whyche was hys fathers afore
hym, least it so shulde growe agayne into
a custome. The lyke he wrote to the Ar-
chedeacon of Lyncolne, and to other di-
verse prelates of the realme, specyallye to
the bysshoppe of Excestre, of one Johan
a prestes sonne, whyche after lyke sorte
succesle, wolde haue succeded hys father. To the
bysshop of Wyncestre he sheweth there al-
so, that the monkes of Lenton abbeye by
Notyngham, molested one Oliuer a preest
whiche had peceably holden the benefyce
of Mapleshalle by the space of. xxx. yea-
res. The greatest matter they hadde
agaynste hym, was, that he hadde bene
that prestes sonne, whyche had bene cu-
rate of the same parysshe afore hym. But
Curates in thys he defeated the monkes, and she-
wed hym fauer, because he hadde there
contynued so longe. The exampels of
thys kynde are so manye, that I leaue
them

them for tedyousnesse. Lete those lewde pappstes be ashamed than, whyche folowynge, the lowsye learninge of that baw dye dronkarde Johan Eckius, in hys folyshe Enchiridyon, reporteth wyth hym and wyth doctour Coole in theyr ignoraunt frenesye, that it hath not bene heard sens Christes ascensyon, that a preste euer marryed, or had a wyfe. Questyonlesse theyr brutysh heades are to blockysh. Eckius.

☞ Remedyes taughte of S. Godrycke for vowes kepynge.

Saynte Godrycke borne at Walpole in Northfolke, went firste abroade with pedlary wares, and afterwardes on pilgrimage to Rome and Hierusalem. In hys returne he professed the chast life of an hermyte at Ffynkale by Durham, and bicame the great foñder of dyspersed Hermytes here in Englande. Muche was he tempted wyth the sprete of fornycacyon, and had no small a do to kepe hys vowe of chastyte. To abate the great heates of hys fleshe, he soughte dyuerse remedyes, but marryage was none of them, for that was not thought in those dayes holye, though it were of God. He tombled all naked among bryres and thornes. He wore sumtyme a shyrte of heare, and sumtyme a coote of mayle nexte hys skynne. Of barelles he made wythin hys Pedlar. Heates.

Water. own chapell a welle, wherin he stode to ye chynne in ye tyme of hys heates. For in the night alwaies was he most greuously trpted with she deuyls. But one of them transfourmed into an he deuyll, turned vp hys brode bumme, (if deuils haue buttockes) & made suche a shewe there, as I am ashamed to wryte. He that hath deuocyon to

Legēde. knowe the whole storye, lete hym resorte to the holye legende of hys lyfe, that was wont to be redde vpon hys feastfull dayes wyth no small deuocyon. Thys deuyll hadde a nombre of yonge deuils folowing hym, lyke pratye blacke boyes wyth shauen crownes, and I thynke he was the

Heares. great abbot of our votaryes. So was S. Godrycke terryfyed wyth this lecherouse deuyll, that all the heares of hys holye bodye (the legende saith) stode vp lyke sowes brystles. Suche men as hadde barren wiues, complayned to thys holye Godrick, and he made them frutefull by tyenge hys gyrdle aboute them. Thys fat carle and fowle fornycatoure (the storye sayth) dyed at Fynkale in the yeare of oure lorde a.

1170. M. a. C. and. lxx. doynge more than CC. and. xxviij. myracles wythin fewe yeares, and was made a saynte wyth Thomas Becket. Loke Johan Capgraue.

☞ A counsell at Rome agaynste Buggerers,

The

The buggerye of prestes and relygyouse prelates was in that age so noysed abrode and complayned of, that in the yeare of our lorde a. M. a. C & lxxix. Pope Alexandre was compelled to call a generall counsell at Rome, of. CCC and. x. byshoppes. Where as he ordeyned agayne that prestes in anye wyse shulde lyue chaste. And if it chaunced anye of thē to be found a buggerer (as they were none other but sodomytes and whoremongers all ye packe) he shuld be fyrste excōmunycated, and than hydden from the syghte of the people, tyll suche tyme as they dyspensed wyth hym. Here was a sore ponnyshemēte for so horryble a myschese, but that they sumwhat tēdered them selues in the same, as occuppers in one arte. He ordeyned also that archebyshoppes shulde ryde in vysytacyons, wyth nomore than halfe an hondred horses, byshoppes wyth. xxx. legates wyth. xxv. archedeacons wyth. vij. and deanes wyth. ij. sequestrynge all ecclesyastycall persones from the iudgementes of the laye magistrates. For by that tyme had they gotten of king Henry the second, a ful reuocacion of regal customes, a cōfirmaciō of the churches liberties, ye they might frely appeale to ye pope against all powers, ye no clarke shuld be brought afor a lay iudg for no maner of wickednesse, & ye he whiche strake a

1179.

Sequestred.

Ryders.

Pryuyleges

shulde be alwapes ponnpshed at the bp-
shoppes pleasure. *Matthæus Paris, & Mat-*
thæus VVestmonasterienſis. About this tpme
were the secular canons remoued from
Walthã Waltham bp this Popes autorpte, bi-
cause some of them had wpues, and regu-
lar chanons whyche were men without
wpues, vnlesse they were other mennys,
placed in their rowmes, the kynge of gen-
tylnesse recompensynge Rupe the deane &
certen other of those canõs an other way.
Radulphus de Diceto, Rogerus Houeden, Ra-
nulphus, Treuisa, & Ioannes Euersden.

☞ Notable sentences of a learned man in thys age.

1120 IOhan Salisburp, a chaplayne first of the court, and afterwardes bp-
shop of Carnote in ffraunce, beyng
a man exercysed in all kyndes of good lp-
terature, and percepuynge abuses intolle-
rable daply to encrease in ỹ clergye, with
very sharpe rebukes as with sperpe dar-
tes, oft touched them, both in his famp-
lyar epistles and also in hys great wurke
called Polycraticon. In the Rome church
(sayth he) sytteth the scrybes and the pha-
Burdẽs rysees, and vpon mennys shulders they
laye burdens importable. The great bp-
shop ther is greuouse to all men, and scant
to be suffered of any man. Hys legates are
so surpouse and ragynge mad, that a man
wolde thynke, as they steppe foewardes,

that

that Sathan were sent from the face of God to flagelle the churche. They noye where they go, and therin are they lyke to the denyll. Kyght iudgement with them, is none other than an open byenge and sel lynge. Gayne take they for godlynesse, & the gatherynge of goodes for most high religion. For moneye they iustifye ẏ wicked, and ouerloade the afflicted consciences. They decke their tables with golde & syluer, and reioyce in thynges which are most wycked. They eate the synnes of the people, & are clothed with the same. Yea, they diuersly abuse themselues in lykynges of the fleshe, whyls the true worshippers, worshyp God their heauenly father in sprete and verpte. He that in any poynt dyssenteth from their doctryne, is eyther iudged an heretyke or a scysmatike. Christ therfore of mercye in this age shewe hymselfe, and teache vs what waye we maye walke a right to his pleasure, with manye suche other clauses. Ex *lib.* v. *cap.* xvi. & *ex li.* vi. *ca.* xxiiij. *Polycratici.*

Lucre.

Dissent.

☞ The insacyable glottonye of Benettes monkes.

GIraldus Cambrensis reporteth in hys wurthye wurke called *Speculũ ecclesiæ, li, ij ca iij.* that as kyng Hẽry the seconde was huntynge at Gildeforde, ẏ pryour of S. Swithunes of Wynchestre and, xiij, of hys monkes, fell down vpon

1187.

ypō their knees afore him in the myre, and with weppnge teares complapned, that Richarde Moze their biſhop, had dempny ſhed their fare of .iij. diſhes at euery meale whyche their founders had allowed them for the maintenaunce of Gods ſeruyce.

Dyſhes The kynge demaunded of them, how many remapned? They anſwered, but. x. only, where as afore of cuſtome they had xiij contynuynge from the dapes of S. Swythune to that preſent. With that the kynge called hys lordes vnto him, and ſwore, as hys faſhyon was. By the eyes of God (quoth he) J iudged of theſe monkes, that their howſe had bene brent, or that ſome other

Bellye pll chaunce had fallen vnto them. And now J perceyue their matter is none other, but that their byſhop hath ſhortened them of their bellye chere. Jf their biſhopp do not by thē, as J whiche am their king, do by my court, that is to ſaye, bynge them to .iij. dyſhes, J praye God, he be hanged. Than ſayd the monkes. Thys requeſt of ours, is chefely to refreſhe the poore therby. Mo (ſayd the kynge) it is ruther to pamper pour glottonouſe mawes,

Pāper. whiche neuer are ſatiſfyed. The poore maye otherwyſe and in more honeſt ordre be prouyded for, than to fede of pour ſo glottonouſe leaupnges, to the publyque ſlaundre of Chriſtianyte. Alyke ſtorye he ſheweth of the monkes of Chriſtes church

at Can-

at Canterbury, whyche were ſerued with xvi. dyſhes euery daye, and of other more. He concludeth that the cattell whyche was thus frankely fed, were as ranke as ſtoned horſes, and as vnable to perfourme their vowe of chaſtyte, as euer were they. *Sancti ordinis profeſſores, de ferculorum numeroſitate contendunt*, ſayth Petrus Bleſenſis vpon Job. They are holye votaryes that ſtryue for ſo many fat dyſhes. Dyſhes

☞ The abhominable lecherye of the ſame monkes.

IN the dyoceſe of S. Dauid in Wales, and within the prouynce of Goer, the pryour of Langenith whych was a celle of the ordre of Clumpakes or monkes without botes, beholdyng a certen ponge woman, firſt by wanton iokes, and after by other lewde entrements, made her at his pleaſure, to ſerue hys laſcyuyouſe purpoſe. And whan it was ones growne to a publyque infamy, that all men ſpake yll of it, with money he corrupted the offycyals, to eſcape the open reproche. And whan none other waye els wolde ſerue, he gaue her in marryage to a ponge man not farre of. Yet left he not ſo her company, but abuſed her after as he had done afore A pryour Conuey aunce.

afore, tyll suche tyme as he was deposed by the dyocesyane, and so with shame expelled the contrey. The lyke was done also by two other monkes of Northwales, of whom one was priour of Sagia, an other of Brecknnoch, both celles of Clunpakes and not farre frō the hauen of Mylverd. Whych were for their whoredomes most shametully deposed and bannyshed. Yea, the sayd Geralde reporteth it to be a commen thynge among them, where as suche celles were buylded, and wyshed for hys tyme, that not one of them had bene within the whole realme of Englande, for the myschefes that he knewe by them. And whan they went abroade (he sayth) about the affaires of their religiō or howses, they wolde in none other innes be lodged, but where as they might haue whores at their pleasures. *Giraldus Cambrensis in Speculo ecclesiæ, li ij ca. i.* Was not this (thynke you) an holye religion, and an high profession of chastyte?

Two priours.

Abroade

☞ Of two Englysh votaries, one a traytour, the other a theefe.

1086. AS Heraclius the patriarke of Hierusalem was returned home agayne out of England, in the yeare of our lorde a M.a.C. and. lxxvi. an Englysh votary of the order of Templars, called Robert of S. Albons, betrayed that holye cytie with all the Christen inhabytauntes

to Sa-

to Saladinus the ſouldane of Babylon, vpon thys couenaunt, that he ſhulde haue his nece to marrye. And ſo it came to paſſe in the ende, the kynge taken prſoner, and the patrparke compelled to flee, ſo that the kyngdome was deſtroyed for euer. An other Engliſhe votarye of the ſame order of Templars, called Gylbert Ogerſtan, kynge Henry appoynted with certen others to gather vp the monye whyche he had determyned to be gyuen to releue the holye lande and cytie of Hieruſalem agaynſt the Turkes. And whan he had deprehended him in an horrible theſte in doynge the ſame, to the mayntenaunce of hys accuſtomed lecherpes, where as he mighte iuſtlye haue hanged hym, he onely commytted hym to the mayſtre of the temple at London, that he ſhulde punyſh hym accordynge to their ſtatutes. *Rogerus Houeden libro ſecundo, hiſtoriæ Anglorum.* The hoſpytelers and Templars were two fygtinge orders, inſtituted firſte in the contrepe of Paleſtyne or holy land, as they call it, for the only defence of Chriſten pylgrymes goyng to and fro. In proceſſe of tyme they grewe to ſo great ryches, that as the adage goeth, the doughter deuoured the mother. They exempted themſelues frō the patrparkes iurſdyccyon, whiche was their firſt father and foundar, and became ſeruauntes to the great

prſoner

A theſe.

ij. orders

They serue. great Antichrist of Rome. Not onely to fyll all that lande with his fylthie superstycyons, but also to bryng the profyghtes to his insacyable handes that were gathered from all other nacyons. For where as collecyons were, to mayntayne those warres (Roger Houeden sayth) that alwayes a Templar was one gatherer, and an hospytaler was an other. But in the ende, about the yeare of our lorde a
1312. thousand thre hundreth and twelue, they had their deserued rewarde, for than were the Templars destroyed, *Matthæus Paris, Ranulphus, Aegidius Faber, Ioannes Paleonydorus, Ioannes Nauclerus, Paulus Phrigio atque Polydorus.*

☞ A crowne of Pecockes fethers, sent to kynge Henrye.

1186. ROger Houeden writeth it, as a matter seryouse and earnest, that in the yeare of our lord a M. C. and. lxxxvi. Pope Vrbane the thirde hearynge tell that kynge Henry had appoynted his yongar sonne Johan to the lattre conquest of Irelande, sent hym a crowne of Pecockes fethers synely wouen and
1187. wrought togyther with golde. The next yeare after he sent one Octauian a Cardynall, and Hugh Nouaunt, whych he was byshopp of Couentry and Chestre, as legates from hys ryghte syde, to haue crowned

crowned the seyd Johan kynge of Irelande. But the kynge not beynge so Pecockysh as he iudged hym, dyscretely and wysely deferred the tyme, tyll the Cardynall was gone. Se what fyne toyes these fōde fathers had in their crafty heades, to mocke Christen prynces with for aduauntage. Here was a gnat workemanly strayned out to swalowe in a camell for it. He was at great cost that sent Pecockes fethers. So was it a precyouse kyngedome towardes, whose kynge shuld haue bene crowned with them. But I maruele that he sent not therwith, a foxes tayle for a scepture, and a whode with two eares. Rightly hath the scriptures set out thys generacyon for mockers. Hierem. xx. A great dissensyon arose the same tyme at Canterbury, betwene Baldewyne the archebyshopp and the couent of monkes, bicause he had begonne to buylde a newe college of secular prestes next ioynynge to them. They caused Pope Vrbane the thirde, to dyssolue it agayne, fearynge therby in processe to haue lost their pryuylege of electynge their archebyshoppes, and so not to haue their pleasures as they had afore. Whernpon he was compelled, to remoue his buyldynge from thens to Lambheth by Westmynstre. *Radulphus de Diceto, Rogerus Houeden, Ranulphus, Treuisa, & Fabianus.*

mockers

1187.

Pleasure

Abyshop

A bishop made both an earle and high iustice.

1189. IMmedyatly after kynge Rycharde the fyrste was crowned, and sworne to defende all Antichristes affaires, in the yeare of our lord a. M. a. C. C. lxxxix the bysshop of Durham Hugh Pusath, for a great summe of monepe bought of hym the earledome of Northumberlande. And whan the kynge shulde do the ceremouye ouer hym of makynge an earle, and was girdynge the swearde about him. Se (saith he to his lordes and noble men) what a miracle I can do. I can make of an olde bysshop, a yong earle. Am not I (thinke yow) a very connynge artyficer? Lyke feates he played manye in the same yeare, in makynge prelates barons and byscountes, to haue ryches to hys pleasure. In thys the kynge thought, he mocked them, but they mocked hym after a farre other sort in the ende. Thys dotyng bysshop was not yet all satisfied, but added therunto a. M. markes more to be admytted the high iustice of Englande. And for that he myght dwel at home wythoute checke, and polle at his pleasure, he gaue to the pope an vnreasonable summe of monepe, to be dispensed wyth for his bowe to the holye lande, and obtayned it. After thys he decreed wyth hymselfe, to lyue longe on the earth, vpon thys admonicio of Godryck the Hermite, whiche

miracle

Durhã.

Longe lyfe.

whych sayd, that he shuld be starke blinde vij. yeares afore he shulde dye. But he vnderstode not, that ther was as wele a blindenesse in sowle as in body. And that made hym so vnready whan he shulde haue dyed, and also so wretchedly loeth to departe from thys worlde. *Mattheus Paris*, *Radulphus de Diceto*, *Ranulphus*, *Rogerus*. *Treuisa* autours & *Polidorus*. Se here, howe they kepe theyr owne spirituall lawes, for intermedlynge with temporal matters. But that for lucre they maye breake all ordre.

☞ The preuye membre of a fysshe, swaloweth in a monke.

Giraldus Cambrensis declareth in the second parte of his worke, called the glasse of the church, ca. vij. That by the sea coast a she fish was founde of a wonderfull greatnesse, called a thirlepoole. The people in great nombre came from all quarters there about, some to beholde the monstruouse shappe of the fysshe and some to cut it in peces and to carry thē home to theyr howses, to some profytable vse. Among other ther was a monke more quycke and sterynge to percepue all thinges than anye other there. Thys monke drawynge very nygh to the fysshe, beheld, vewed, and marked the preuye parte therof aboue all. Which was (the storie sayth) as it hadde bene the openynge of a greate doore or gate. He loked therupon verye se- Giraldus. A mōke.

riouſlye, and muche wondered, neyther coulde he in anye wyſe be ſatyſfyed wyth the ſyghte therof. At the laſte wythoute modeſtye, ſhame, and all baſhefulneſſe, he approched ſo nyghe, that by the ſtynke and fatneſſe therof, whyche than laye vpon the ſande, hys fotynge fayled hym, and he fell flat into the fowle hole, ſo beynge ſwalowed vp of that whyche hys lecherouſe harte moſt deſired. So that theſe adages myght than haue bene founde true Suche ſayntes, ſuche ſhrynes, ſuche bees, ſuche bottell, ſuch treaſure, ſuche truſt. As muche was it to recouer hym and to ſaue hys lyfe as all they coulde do which ſtode about, with long pooles, yron hokes, liues ropes, and other haſty prouiſyons. A ſubtile euempe was it (ſayth Giraldus) that prouided him ſo ridiculouſe and obprobrious a falle. But this is the good fortune of our votaries. In ỹ ende they fall headelinges into ỹ gulfe of ỹ filthineſſe whych they haue ſo ardẽtly, all their life time affected.

A falle

Drowned.

☞ The laſciuiouſe hart of an other monke perceiued.

Canterburp.

AN other like ſtorie ſheweth the ſayd Giraldus in the nexte chaptre folowing, of a mõke of Glaſtenburp. It chaunced (ſaith he) at the kinges requeſt & ſute of the abbot, that the graue of king Arthour betwen. ij. high pilers of ſtone, was opened within ỹ holy Saintwarp of Auallon

lon. There founde they the fleshe bothe of hym and of hys wyfe Guenhera turned all into dulste, within their coffynes of stronge oke, the bones only remaynynge.
A monke of the same abbeye standynge by, and beholdynge the syne bryddinges of the womannis heare, so yelowe as golde, there stil to remayne. As a man raysshed, or more than halfe from his wittes he leaped into the graue. xb. fote depe, to haue caught them sodenlye. But he fayled of his purpose. ffor so sone as they were towched, they fell all to powder. No lesse was this monke (sayth Giraldus) a figure of that insaciable helle of lecherie, than was the other monke, for he shewed as depely the spynes of a shameleste mynde, as ded the other. *Giraldus lib. ij cap. viij. Speculi eccleſiaſtici, & in opere de inſtitutione principis, Radulphus Cogeſhale, Ioannes Fiberius, Richardus Premonſtratenſis, Mattheus VVeſtmonaſterienſis, Raunlphus, Rogerus, Treuiſa, & Ioãnes Lelandus in aſſertione Arturij.* All this maketh good the foreſayenge of Daniel, that the hartes of the in this generacion shulde be all vpon women Danie. xi. I wolde not that thys also were forgotten in thys age by the wayes, but marked and remembred, for it includeth a greate mysterye. Whan strykes and controuersyes were rysen betwen monkes and their bishoppes for leueleste matters the kynge mighte not

Giraldus.

Autores

Strykes

meddle in so spirituall causes, but a legate must all wayes come from Rome to do it. *Notate uerba, signate mysteria.*

¶ King Richarde is sent abrode, and a bishop ruleth.

Wiles. NEuer were there anye people, eyther scarse any deuyls of helle, in craftes and wordlye wiles comparable to these spretes of Rome, the byshoppes, monkes and prestes. They could sende kynges abrode on Pilgrymage, and in the meane tyme occuppe their whole realmes to their Romyshe maisters behoue.

1191. Kynge Richarde the first, for his stoughte stomacke called Cor de Lyon, was sent into the lande of Palestyne, to fyghte wyth the great Turke for Hierusalem, whyche an Englyshe votarye and byrde of theyr vncleane cage, had both betrayed and lost a lytle afore, and coulde neuer be recouered sens. ffor the tyme of hys absence, one Wyllyam Longeshampe, being chaū cellour of Englande and byshop of Helie,

Regular. holdynge the gouernaunce of the whole realme, wonderfully oppressed the same. Haynge the kinges whole power and his popes autorite, he rode contynually with no lesse than a. M. horse, the noble menuys sonnes beynge glad to become slaues to hym. Wyth the beste barons and earles marped he hys cosynes, neces, and kynswomen, yet was hys grande father a poore

poore plough man and hys owne father a cowherde. Beynge an holye votarye, he refused the vse of women, and in hys bed chambre abhomynablye occupyed wyth buggerye boyes, as the commen rule was than of that myscheuouse spyrytualte. So longe he ruffled it oute in all kyndes of tyrannye, tyll at the laste, Johan the kinges brother, beynge than the greattest duke wythin the lande, began to couple wyth hym. Than fearynge to haue bene called to a verye strayghte reckenynge, he fled wyth a small companye of hys moste trusty seruauntes to the castell of Douer, myndynge in the nyghte to haue stollen ouer the sea. But as herafter shall folowe, he came to shorte of that passage. *Hugo Nouaunte in libello de fuga Guilhelmi Heliensis, & Rogerus Houeden, li.ij. Anglorum historiæ.*

a votary

Accomptes.

☞ This byshop counterfetteth a woman, and is taken.

INuentynge a newe crafte of conueyaunce, he came downe haltynge from the castell aboue, to the sea side byneth, appareled in al pointes lyke a woman, whose kynde neuerthelesse aboue al thinges he abhorred. A syde grene garment he had vpon him, and a cloke wyth wide sleues of the same colour. His heade was al couered with a fair great kerchief and his face with a propre mufflar. In his

Disgysed.

A lowster. rpght hande he bare a pece of lynen cloth, and in the left hande a met pearde. And as he was set vpon a great stone, a fysher man commynge from the water, and supposynge hym to be an whore, ran fast vpon hym, and clasped one hande about hys necke, with the other he searched for hys preupe partes. Whan he ones vnderstode hym to be a man and no woman, he called to them about and desyred them to come and to se a maruele, for he had founde (he sayd) a man in a woman. Hys seruauntes therwith drewe nygh, and with gentyll wordes pacyfyed this fysher. Anon after approched two women, requyrynge to knowe the pyece of hys lynen clothe. He played momme chaunce and wolde make none answere. With that they suspectynge the matter, plucked of hys mufflar from hys face, and so perceyued hym to be an olde man newly shauen. Than called they to them more company, and cryed with lowde voyces. Sete vs stone thys wylde monstre, whiche hath deformed both kyndes. Than threwe they of all that was vpon hys heade, and made hys prestes crowne all bare. They rated hym, reuyled hym, rayled vpon hym, dyspatled hym and dyspitted him. Yea, they threw hym downe on the grounde, and dragged hym from place to place vpon the sandes, some by

A monstre.

A preste.

A playe.

the

the armes, and some by the legges. Hys seruauntes not able in anye wyse to helpe hym. At the last they brought hym into a darke sellar, where as they cowched hym wyth rebuke and shame, tyll the hygh counsell of the realme sent for hym. Hugo Nouaunt, & Rogerus Houeden, *in præfatis opusculis.*

☞ He dieth, & is lamented of an old rood.

Affter thys was he brought to the Tower of London, enprysoned, examyned, depryned, dyscharged of his gouernaunce, and so permytted to depart out of the lande, and Walter Constaunce the archebyshop of Rohan beynge an Englysh man borne, by the kynges letters was placed in hys rowme. He that wyll se this storye treated of, more at large, lete him resort to the forseyd wurkes of Hugh Nouaunt and of Roger Houeden. Dyuerse other autours maketh mencyon of the same, as *Radulphus de Diceto*, *Ricardus Præmonstratensis*, Mathew Paris, Johan Euersden, Johan Scuysh, Robert Fabyane, and *Polydorus Vergilius*, but not so coppously. Hugh Nouaunt wysheth in the ende of hys small treatyse, the excesse of thys lewde prelate so to be ponnyshed, that the kynges dignyte myght be conserned, and the order of presthode not vtterly confounded. After longe trauayle in the yeare of our lorde a M. a. C. and xcvij. 1197.

Deprynued.

Mencio

He came to the cytie of Pictauis or Potyers, where as he ended his lyfe. And so longe as he laye in extremes, a certen rode (they saye) in the cathedrall churche there, whyche was called the churche of Saint Marcyale, ded pyteously wepe & lament, so that the teares fell downe from his eyes, as it had bene a floude of water. Welike the bysshop had bene some great frynde to that rode, that he toke his death so heauyly. But they saye, it was his accustomed vse, alwayes to mourne whan a bysshopp departed. Loke Roger Houeden. And it maye wele be, for the scripture sayth, that both they are pdolles, that is to saye, both the paynted rode, and the bishop that preacheth not, Baruch. vi. & Zacha. xi.

A frynd

☞ Antichrist detected, by Joachim abbas.

1191 Whils kynge Richarde was yet in the lande of Palestyne, he sent to the Ile of Calabria for abbas Joachim, of whose famouse learnyng & wonderfull prophecyes he had hearde muche. Among other demaundes, he axed hym of Antichrist, what tyme and in what place he shulde chefely apere. Antichrist (sayth he) is alreadp borne in the cytie of Rome, and wyll set hym selfe yet hyghar in the seat Apostolycke. I thought (sayd ỹ king) that he shuld haue bene borne in Antyoche or in Babylon, and to haue comen of the

Anti-christ.

lowe

stocke of Dan. I reckened also that he shulde haue raigned in the temple of God within Hierusalem, and only haue trauayled for the space of thre yeares and a halfe where as Christ trauayled, and to dispute agaynst Enoch and Helias. Not so (sayth Joachim) but as the apostle reporteth, he is that onely aduersary whyche extolleth hymself aboue all that is called God. ffor where as the lorde is called but holye, he is called the most holy father. Thus Antichrist shall be opened, and him shall God destroye with the spirite of hys mouth, and lyghte of his commynge. Whā thys was ones knowne in Englande and in other quarters of the kynges dominyon, the prelates begonne to starkle. Yea, Walter Constaunce the kynges deputie, with other archebyshoppes, byshoppes, abbottes, and prelates of the clergye, cast their heades togyther, impugnynge thys newe doctryne with all power possyble. And though they brought fourth many stronge argumentes in apearaunce (saith Roger Houeden) yet coulde they neuer to thys daye bringe their matter to a full conclusion, but left it alwayes in doubt. *Rogerus Houeden, & Radulphus Cogeshalei.*

Joachim.

prelates.

Argumentes.

☞ Antichrist apereth in hys full pryde.

¶ Celestine the thyrde Pope of that name, crowned ỹ Emproure at Rome, called 1191.

called Henry the. vi. and gaue hym a wo-
tarye to wyfe whyche was named Con-
ſtantia, a profeſſed nonne of Panorme in
Cycyll, and the doughter of kynge Ro-
ger. Thys coronacyon was celebrated on
this wyſe. He firſt met the Emperour with-
out the churche doze, and afore hys entre-
raunce toke a ſolempne othe of hym, that
Defend. he ſhulde for tearme of lyfe, with ſwerde
defende holy church, ſupport all her cuſto
mes, lawes, and lybertees, & fynally pre-
ſerue ꝯ patrymony of S. Peter. Whā this
was ones graunted, the entered into the
churche, where as the ſame Pope erected
into a trone of magnificence moſt marue-
louſe, toke the imperyall crownes betwixt
hys .ij. fete, and with them crowned firſt ꝯ
emperour and than the empreſſe hys wyfe.
Anti- Thys done, with hys ryght fote he ſpur-
chriſt. ned the Emperours crowne of his heade a-
gayne, addyng thys vnſhamefaſt clauſe, ꝯ
he had as wele power to depoſe hym, as to
crowne hym. And the crowne fell to the
grounde. The Cardynalles ſtandyng by,
toke it vp agayne, & ſet it vpon the ſeyd em
perours heade. *Rogerus Houeden, Ranulphus*
Mark it *& Rogerus Ceſtrenſis, ac Treuiſa*, Thys ſto
ry haue I here rehearced, that my readers
might therby know, ꝯ Antichriſt was now
at ꝯ higheſt, & in the full of hys abhomina
ble pryde, both in this Celeſtyne, and alſo
in hys predeceſſour Alexandre the thirde.

Whyche

whyche Alexandre made the father of this empronre, called Fridericus Barbarossa, in S. Markes churche at Venyce, to lye flat at hys fete vpon the pauymente, he set tynge hys fote in hys necke, and vnsesonably vtterynge thys sentence. Vpon the adder and cockatryce shalt thu walke, the lyon and dragō shalt thu treade vndre fote Psal. xc. Loke *Iacobus Bergomensis*, *Hartmānus Shedel*, *Ioannes Nauclerus*, *Ioannes Stella*, *and Barnes*, o lucifer

☞ An archebyshop execrated, and a byshop wounded.

IN the next yeare folowynge whych was the yeare of our lord a M. a. C. & xcij. Geffrey the archebishop of yorke, which was ye kinges bastard brother, resorted to Londō by cōmaundemēt. And as he came towardes Westmynstre with his crosse borne afore him, ye bishop of Londō with certen other prelates met him full in ye face, & without frindely salutacion excōmunicated him for that only acte, & suspended the newe tēple both from synging & rynging, where he was lodged, so that he was compelled to depart again frō London, ye purpose of his cōming not perfourmed. Rogerus Houedē. Lo here was much a do for a thynge of nought. And no smal matter was it in those daies, to breake their apishe tradicions: about the same tyme: Hugh Nouaunt the byshop of Chestre 1192 Charite Nouaūt

drone

drone all the blacke monkes out of Conen tre, and turned their monastery into a colege of prestes, sortyng their ipupnges into prebendes. The cause was this. They had kepte noughty rule, and wolde not be reformed. Moreouer they were in daply contencpon with the bpshopp, so that on a tyme, not only they bpolently strake him, but also they drewe blonde of hym afore their high aultre. *Radulphus de Diceto, Radulphus Cogeshale, Ricardus Diuisiensis, Ricardus Præmonstratensis, Rogerus Houeden, Matthæus Paris, Ranulphus, Treuisa, & Fabianus.*

Contencion.

1198. About. bij. peares after thys, at the cõmanndement of Pope Celestine the third, the monkes were restored agayne and the prestes reiected, by Hubert the archebpshop of Canterbury, Hugh the bpshop of Lyncolne, & Samson the abbot of S. Edmondes Burp. *Radulphus de Diceto, Ioãnes Euersdẽ in Anglorũ aunalibus, atq; Polydorus.*

Hubert.

☞ Prestes proupded poysons bpuerse wayes.

1196. AS a certen chaplayne belongyng to the archebpshop of Porke, and called Rauf Mpgetoft, in the peare of our lord a. M. a. C. and. xcvi. laye bpõ his death bed at Rome, he openly cõfessed that he had sent into Englande false letters and poysons to the dyspatchement of hys enemyes. And whan diligent searche

was

was made at London, by them that folo-
wed Roger of Rippun a preſt which was
the connepar therof, it was ſo founde in
dede. This popſon was brought thyder, to Popſon.
haue deſtroped maiſtre Simon the deane
of Yorke and certen of the canons there.
And chefely it was in a rynge and girdle,
which both were brent at Totehyll before
a great multytude of people, ỳ preſt enpri-
ſoned. This myſchefe was layed to the ar-
chebiſhop Geffrey of hys enemyes, but it
was founde otherwyſe. *Rogerus Houeden*
& *Radulphus Cogeſhale*. Was not thys
(thynke yow) a vertuouſte ſtudye of theſe Studye.
holye votarpes? At the ſame tyme was
there a craftỳ knaue, an holye monke, I
ſhulde ſaye, in the abbeye of Eueſham,
whiche laye long in a traunce. And after-
wardes he wrote a newe Apocalips or bo-
ke of reuelacions, concerning the papnes
of helle and ioyes of heauen, not vnlyke to
Tundalus. *præfati autores cũ* Ioanne Scuiſh.
An other falſe fole was there in the dyo-
ceſe of London, whyche about the ſame
ſeaſon, had viſyons wonderfull (they ſay) Viſions.
of the peynes of purgatorye. Thus went
the deuyll about in this doubtfull age, af-
ter dyuerſe ſortes to decepue the ignorannt
multytude, and very fewe there were thȳ,
whiche in the true fayth reſyſted him.

☞ A byſhop and an archedeacon
taken in the warres.

In tyme

Johan. IN tyme of the warres, whych were betwixt the frenche kynge and kyng Richarde Cor de lyon, Johan ye kynges brother and Marchades a great captayne went abrode with a nombre of horse men to proue mastryes. Anon as Phylyp the byshop of Beluace, a man more gyuen to warre than to preachynge, had knowledge therof, thynkynge them to be a mete praye for him, came freshly out of the cytie with sir Wyllyam Marlon and his sonne and a great nombre more of valeaunt warryours. In the ende, the byshop, the archedeacon, and all the chefe captaynes were taken, the resydue all slayne and dyspersed. These .ij. prelates Johã presented with great tryumphe to the kynge hys brother, as those whyche had bene afore tyme hys great enemyes. I haue gotten (sayth he) ye great chaunter, and a good quere man to answere hym in the same note, and here I delyuer them to you. The kyng smyled, as one very glad that they were taken, consyderynge the displeasurs whiche they had done, and commaunded them, armed as they were, to be enprysoned. Pope Celestyne hearynge therof by the canons of that churche, commaunded hym to delyuer agayne hys sonnes. To whome he sent their armour with thys massage in questyon. Are these the garmentes of thy sonnes, or mete apparelynges for thy

Warryers.

A chaunter.

Canons

chyldrẽ.

chyldren? No (sayth the Pope) nor yet of my bretherne, but rather they are the vestures of the chyldren of Mars. And so he lete them be styll, at the kynges pleasure. Where as they remayned for ye space of. iiij. yeares after. *Matthæus Paris, Matthæus VVestmonasteriensis, Rogerus Houeden, Rogerus Cestrensis, Ranulphus, Treuisa, Nicolaus Treueth, Ioannes Euersden, & Ioannes Scuish.* Cōtinue

Ffulco for the marryage of. iij. spirituall wyues.

Wyls these warres yet endured, theee came vnto kynge Richarde, one ffulco a frenche prest, whiche had preached very muche against vsurers and whores. This ffulco required ye kyng in any wyse to put from him. iij. abhomynable doughters whych he had, and to cōmyt them to marryage, least God ponnyshed hym for them. Lytle was marryage beholden to suche a preacher. Thou lyest hypocryte (saith ye kinge) to thy very face, for all the world knoweth, that I haue not one doughter. I lye not (sayth ffulco) for thou hast. iij. doughters. One of thē is called Pryde, an other couetousnesse, and the third lecherie. With that the kynge called vnto him, his lordes & his barons. This hypocryte (sayth he) hath requyred me here, to marry fourth my thre doughters. 1197. Hypocrite.

And

Husbandes. And now that I haue founde out apte husbandes for them, I will do it in effecte. I therfore biquethe my pryde to the hygh mynded Templars and Hosspytelers, for they are as proude as helle. My couetousnesse I gyue to the Cisteane moukes, for they couete the deuyll and all. My lecherie I commytt to the prelates of ỹ church, for they haue therin moste felicyte. Wyth this was the preacher cõfuted, for he knewe it was no lye. *Compendium noui chronici, Matthæus Paris, Matthæus VVestmonasterien sis, Rogerus Houeden, Radulphus Cogeshale Ranulphus, Rogerus, Treuisa, & Ioannes Scuish.* To this agreeth that which *Giraldus Cambrensis* writeth, *li iij. ca. xij. Speculi eccle siastici.* Which is, that Pope Alexandre the thirde was wont to saye, that he had iij. howses whome he intyrely loued, that aboue all others enioyed hys specyall protection. Whyche were the thre religyons of Templars, Hosspytelers, and Cysteanes. We maye be sure, it was for no goodnesse, that they so highly stode in his fauer.

Fulco.

Thre howses.

☞ When possessed of deuyls, and Cisteane monkes.

Roger Houeden sheweth, *li. ij. historiæ Anglorum*, that in the peare of our lord a. My. a. C. and. xcviij. many were possessed of deuyls & vexed with horryble trouelyes. For remedye of this

1198.

manye

many monkes were sought to, as men of most holy conuersacyon, chefelye the Cysteanes. Amonge whome there was an abbot whyche toke vpon hym to expell them in the name of Christ. And as he was doyng with one, the euyll sprete spake in him and said. We are the same legion of deuils whiche Christe droue out of the Gergesytes into the heard of swyne, and that drowned them in the sea, Math. viij. A power we haue receyued to entre into all blasphemers, as we haue found some in this citie. If we therfor be expelled out of these madmen, we will next of all entre into the, thu hipocryt, and into thy dyssemblyng ordre, and torment yow as we haue done the others. Not passinge. iij. yeares afore (sayth the seyd Roger) certen paganes, wastinge the lande of Sanctius the kyng of Portingale, came towardes an abbeye of the Cysteanes to destroy it. The monkes hauing knowledge therof, came fourth and submytted themselues, desperynge their liues with teares. The paganes cōmended their conuersacyon, and sayde, that they myght in that ordre be saued, if they hadde women. The monkes iudged of thys true sentence, as they hadde done of marriage, that it was a verye whoredome. But the paganes thoughte of the monkes, as the truth was, that vndre that colour of religion they were filthie buggerars. And so the

Legion.

1196.

Womē.

paganes were much better than the sodo-
metrouse monkes were. Ex eodem Rogero.

☞ Two archebyshoppes rebuked, for
collegys buyldynge.

1198. Many greuouse accusacyons were made the same yeare to pope Innocent the thyrde, by the monkes of Canterbury, against Hubert their archebyshop. Chiefly that he had buylded a chapell at Lambeth, to the horryble preiudyce of the mother churche of Canterbury, placynge prestes or secular canons therin, and appoyntynge them syluynges oute of theyr yearlye rentes to theyr vtter vndoynge. For there he intended (they saied) to consecrate byshoppes, and to depryue them of theyr electyons, contrarye to their auncyent customes. So that they much feared that the dygnyte of their churche, whyche alwayes had bene a true handemayde to the church of Rome, shuld haue bene trãslated to that chapel Apostatrice, as they thã called it ful wisely. Thus was the archebishop at ỹ last cõpelled, as was Baldewin his predecessour, to stryke it downe flat to the grounde, whome after syche sorte they had also vexed for buylding the like at Canterbury. Mepther was the kynge nor yet all the realme, at that daye able to staye them, Rause Cogeshale sayth. For they feared therby also to haue lost their prerogatyue in choosinge alwayes

cõsecrat

Baldewyn.

the

the archebishop. They muche disdayned prestes in those dayes (Ranulphus saith) & iudged them men of much lesse perfection than they were of, for their monkish cowles sake. But these .ij. archebishoppes were men of good knowledge (Treuisa saith) for they vnderstode that Christ which was the only heade of ỹ church, reckened no perfeccio̅ in mo̅kes & frires, wha̅ he left his poor Apostles ỹ gouernours therof. Loke Roger Gonedē, Mathew Paris, Mathew of Westmin. Rause Cogeshale, Ranulphus, Treuisa, ffabian, and Johan Scuily.

Prestes apostles

☞ A lecherouse votarpe assopled at Rome for money.

In an olde boke of confessyon reckenynges, and of absolucion sought at Rome by bawdye prestes and monkes of thys realme, and obtayned for monepe, I founde thys abhompnacyon to close vp my boke wyth, wherat I much wondered. The petycyon of an holye votray of England (it shuld seme that he was a prebēd of Lincoln) to Anselme ỹ bishop of Albanense, cōtained this heaup cōplaint. That he at times by ỹ deuils sug gestio̅, had accupied al sortes of wome̅ as wele in ỹ churches as in other sacred places. He began first with the mothers, and tha̅ folowed on with ỹ doughters, neces, & nigh kinswomen from them he went to the

1199.

Occupied.

nonnes, and had to do with a sort of them also. ffor the whiche he honestly desspereth absolucpon for his monepe, and hath it as honestly of this bysshopp beynge the Popes deputie, after this fourme. To your discressyon (sayth thys bysshop by writing to the bysshop of Lyncolne) do we commit it, to assoyle this clarke *in forma ecclesie*, from the sentence of excommunicacpon, in case he hath ronne into the daunger therof for hys forspeacpons, aduoutrpes, incestes, and other synnes. We wyll pow also to enioyne hym penaunce, as pe shall se it conuenyent, for the helthe of hys sowle. Datum &c. A great nombre of these bawdy braynges, fonnde I in that boke, called *pœnitentiarium Romanum*. Se how tender these fathers are to their owne lecherouse occupyenges, and mariage amonge them is yet indyspensable Deuyls byrdes, and promoters of all prodygyouse whoredomes and knauerpes.

Discressyon.

A boke.

(.˙.)

The

The conclu=

ſpon of thys ſeconde boke.

THus haue I broughte to an ende, the ſeconde part of the actes of my Englyſh votarpes, whych is a contynuacion of them for. CC. peares ſpace, from Sathans comming fourth frō the bottomleſſe pytt, Apocal. xx. after the full thouſand of peares from Chriſtes incarnacyon, to the reigne of kynge Johan in the peare of our lorde a M. and. CC. If it be maruepled of, that the firſt part ſhuld be ſo ſhort, contapnynge ſo many peares, and this part ſo longe of ſo fewe peares, I deſpre them that ſo maruayle, to take this for a full reaſon therof. He that is in pryſon, can not buylde ſo faſt to hys contentacion, as he that is abrode and at lyberte. I tolde pe afore, that Sathan was tyed vp for that tyme. Not from doynge of myſchefe, for that hath he wrought in all ages of the worlde. But he was ſequeſtred from doynge thys greateſt miſchefe of all, in the Chriſten churche, for their vnthankefull receyuynge of the Goſpell of ſaluacyon, whyche had profeſſed the ſame. Whan Noe by hys preachynge, had admonyſhed the people longe afore, of the floude,

Actes.

Peares.

Sathan.

that was commynge, if they repēted not
their synnes, it lapserlye came forwarde.
no stop. But whan it was ones entered, than was
there no stoppe, but in it flowed apace.
In lyke case was it wyth thys floude of
darkenesse and beastlye ignoraunce, pre-
scrybed of S. Johan the Euangelyste, at
the tyme appoynted, it fell faste vpon
them that were drowned therin for their
vnbeleues sake.

Hydden That Sathan ded afore, for the more
parte was secrete. But that he hath done
sens, hath bene open and aparaunte bothe
wayes. Idolatry and superstycyon, which
are the deuils owne frutes, by the space of
those. CC. yeares, and of more thā. CCC
yeares after them, hadde a bewtiful shew
and a gloryouse shyne, of relygyon, ho-
lynesse, perfeccyon, and of Gods owlye
Mistes. hyghe seruyce. Suche craftye colours
and decepuable mystes, were caste vpon
them, by Sathans subtyle sophisters and
sorceroule dyuynes. Thus were they
seane, wondered at, worshipped, and had
in greate honoure for that. v. hondred yea-
res space, but not knowne a ryghte, for
lacke of godlye dyscressyon and know-
ledge of Gods wurde, wherby all spretes
are discerned and proued. But now in this
Lighte lattre age, by the lyghte of the lordes ape-
raunce they are bothe seane and knowne,
what they are in dede. The wurdes of the

lordes

lordes owne mouthe in the sacred scriptures, hath declared and manifested them to be most filthy abhominacions in their best aparellynges. More coppe of wryters in thys age than in anye other afore, is also a lyuely profe and declaracyon of the same. Therfor am I nowe compelled, ere I passe any further, to shewe in fewe wurdes the summarye contentes of the. iiij. partes of my votaryes actes, that my reader maye knowe the dyfference of them, by theyr diuerse groundes and argumentes. Autour.

In the fyrste parte, after longe engenderynge, bredynge, and bryuynge, my votaryes haue rysen faste, by the craftye inuencyons of Idolatours. In the seconde parte, they haue buylded faste, by the wyttye practyses of a monkes and chanons. In the thyrde parte, shal they holde faste, by the busye calkynges of the. iiij. orders and fryres. And in the forte parte, shall they fall faste, by the myghtye assaultes of the preachers and wryters. The fyrste parte comprehendeth all the tyme from the worldes begynning to a full thousand yeares after Christes incarnacyon. The seconde parte contayneth CC. yeares more, from ẏ thousand of yeares to ẏ reigne of king Johā. the third part shall contynue for. CC. yeares after that, which is frō the enteraūce of king Johā to iiij. paroes. cōtentes

the regne of kynge Henry the fort. And the last parte shall conclude wyth an hon-
The last dred and fyfty yeares, whyche is from the fyrste yeare of kynge Henry the forte, to the lattre end of this present yeare from Christes incarnacyon a. M. D. and. l. or thys nert after that, whyche is .li. Thus
Diuerse mape these. iij. bokes be knowne dyuerse, the one from the other, by theyr diuerse titles, of fast rysyng, fast building, fast holding, and fast fallinge, though all they procede out of one onely argument of Englyth notaryes.

Crastes. He that shall wyth wysdome consyder in thys seconde part, the wyse procedynges of these Babylon buylders, howe they pranked vp their stought sturdye Antychrist aboue God and hys Christe, he shal fynde that these were theyr chefe practyses of mischefe. They perceiued that God of hys infynyte wysdome had placed. ij. hygh admynystracyons in the christianite for the conseruacion therof, and that they were, the publyque autorite of noble prynces, and the gracyouse office of godly preachers. The one was for ỹ outward welthe of the bodye, the other for inwarde welthe of the sowle. They thoughte, if these. ij. were not peruerted and poysened, they shulde neuer come to theyr full purpose.
the firste Wherfore they sought firste of all to bring them vnder by sophistycall sorcerye. And

fyrste

fyrste they began with the weaker concer-
nynge the worlde, whyche were the cura-
tes, preachers, or ministers of Gods wurd
for they were (as apered) the more easie to
ouercome. Christe the sonne of God, the ho
lye Apostles, and the godly fathers of the
primatiue churche, vpon diuerse considera
cions, permitted them to haue wiues. S. Wiues.
Paule most earnestly wrote it both to Ti-
mothe and Titus, that it shuld stande as a
buildinge vnremoueable. *Oportet episcopũ
irreprehensibilem esse, unius uxoris maritum,
i, Timo. iij. & Tit, i.* A bishop must be vnre
bukeable. A pastour must be the husbande oportet.
of one wyfe. Marke wele that, Must e be.
It this wininge (thought they) might be
brought to an yll opinion, that the people
might reckẽ it nought, thã shuld we make
that office of pastorall cure, whiche afore Wret-
serued God in paineful study of his wurd ches.
to serue vs in all vanitees and plesures of
the fleshe. To bryng this to good passe, we
must pretende a perpetuall chastyte. We
must outwardly professe neuer to towche
a womã, what so euer we do els in ẏ dark
By thys shal we haue these commoditees women.
We shall apere more holie than other peo-
ple. We shal haue the preachers obedient
to our affectes. They shall not rebuke our
horryble darke doynges by the Gospell.
No, for they shall for wante of women,
haue vncomelye lustes in theyr hartes,

wherby they wyll be gyuen ouer of God to themselues. So shall they become bug-
Bugge- gerers and whoremaisters. Yea, and suche
rers. blynde bussardes and beastes, as wyll be able to abyde no truthe. So shall our wyckednesse in the syght of people, become a lyfe of perfectyon and holynesse. By these chefely and by other lyke practyses, came that admynystracyon for the sowles behoue, to an vtter decaye and ruyne, as is shewed at large in thys former boke. Now lete vs go to the other, whych is the Christen regyment of prynces, and de-
The. ij clare by what wayes these wycked buylders brought that also to a counterfet shadowe of Christen gouernaunce, they beynge made the dumme ymages of the beaste. Apoca. xiij.

All for the publyque welthe, and conseruacyon of Christen commynaltees, had
Autorite they their attorite and power. Thys administracyon sought these enemyes to destroye an other waye. They first toke from kynges the inuestynge of prelates, or the power of admyttynge them to spirytuall offyces. They made the great prynces beleue, that they were but laye men, and myghte not intermedle in spirituall causes, or in the appoyntynge of the eccle-
Deceyt. syastycall funcyons. Se here, how one myschefe grewe vpon another, as ẏ ouerthrowe of Christen princes autoryte, vpon

the

the condempnacpon of prestes marrpage. They sepd, it was vncouenpent, that he whpch had touched a woman (as the kpnges ded their wpues) shulde lape handes vpon hpm, or admpt hpm to offpce, that shulde make Chpistes bodpe. O blasphemause buggerers. Where founde these execrable hppocrptes, that it was euer spnne a man to touche that vessell whpch was sanctifped to his vse? Eyther pet, where was powre graunted to their buggerpsh generacpon, to make Chpistes bodpe? O deupls merpdpane, as the Prophete doth call pow, whan wpll pe leaue to illude both God and man? But to conclude. Bp this meane, at the last they had their full purpose, and therbp made the Chpisten prpuces to become their slaues, Pea, to holde their stirroppes with cappe in hande, to kysse their fplthie fete, & to leade their mules and their horses. o Sathã. Mockers.

Pea, they playeb with those worldly rulers, for all their great powre and wysdome, as the bearwardes ded with their Trapapes and their beares. They led them in tours. the cheanes of their iniqupte, and compelled them at tpmes, to do suche feates as they appopnted thẽ. Moreouer whan they wolde not obepe to theyr mpndes, they fea red them with the whpppe. They terrpfped them with their blacke curses. They fraybugged thẽ with the thundreboltes of Curses. their

theyr excommunycacyons and interdiccyons, and threttened to set all other nacions vpon them. But our noble kyng Edward, and hys valeaunt father kinge Henry afor hym, threwe of from theyr shulders, the execrable yoke of those obstinate infidels. Neyther nedeth he to feare, to treade styll vndre hys fete that odyouse hydre and hissinge serpent of Rome. For the eternall God, whiche hath giuen to him the power of a king, is strongar than is Sathan their great maistre. Long were it to treate, how these lecherouse locustes haue vsed theyr kinges here in Englande, bothe afore the conqueste and after. Before the conquest they shewed fauer to none, saue onlye to them that were monastery buylders. The other, lyke locustes they vexed, and soughte by all meanes to suppresse them. They haue not muche rested, sens theyr maistre the deuill was at large, after hys thousand yeares inprisonment.

An hidre

Fauer.

Fyrste they depriued the Englyshe successyon of regall regyment, to aduaunce the Danysh bloude to the crowne of England. Than brought they in the Normānes and Frenche men procuring theyr bastarde a banner from Rome to subdue the lande. And whan they were stayed by the sufferaunce of God, for the synnes of the people, than ded they turmoyle wyth them

Traytours.

the m alſo. Thep rebelled agapnſte kpnge Wpllpam conquerour, and laboured to ſubdue him, bicauſe (thep ſapd) he was both a baſtarde and a tpzaunt. Thep ſent rebelles.
kourth S. Albon (if dead mē mpght ſtrape abzode) to kplle kpnge Wpllpam Rufus, bicauſe he was their enempe. Thep made their dead biſhoppes, to pzicke at kpnge Henrp the firſt with their paſtozall hokes, the chzonpcles ſapth, bicauſe he had much dpſpleaſed them. Thep tell of kpnge Steuen, that their maker flewe awape, whan Blaſphe
he ſhulde haue recepued hpm, the taper in mers.
hps hande ded bzeake, and the pixte fell out of hps tabernacle, at his cozonacpon. Of kpnge Henrp the ſeconde thep repozt that he came of the deupll bp the fathers ſpde, and from the curſe of God bp the mothers, foz kpllpnge Thomas Becket, and pet he kplled hpm not. Thep ſent fourth kpnge Richard Cor de lpon, to fpght foz Decep
Hieruſalem, whpls they occupped hps uers.
realme here at home, dpſſampnge hpm of lecherpe, pzpde, and couetouſneſſe. Thus haue thep handeled their kinges hptherto. How thep vſed the reſt of them, pe ſhall knowe, God wpllpnge, in mp next. ij. bokes folowpnge.

Bzeuelp to conclude vpon that is ſapde afoze concernpnge the decayed au- ij. mat-
tozpte of pzinces, and condempned mar- ters.
rpage of pzeſtes, whyche wonderfullp

gaue

gaue waye to Antichristes vsurpacyons. The pretence of those wycked workemen, whych thus pranked hym vp with vntempered buyldynges, was in their generall counsels, to condempne the fowle heresye of Simonye, and lecherouse commixtion of Nicolaitanes. Suche were the prodygyouse and fylthie names that they gaue to the inuestyture of prelates in the handes of a prynce, and the marryage of Christen ministers, at that tyme at lyberte, to make their own wycked actes to apere very godly. They sayd, it was the great errour of Simō Magus, that a kynge shuld admyt a byshop, eyther yet haue power to gyue fourth any spirytnall promocyon, & yet Simon Magus was no kynge, but a membre of their spiritualte. They affyrmed it also, to be the abhominacyon of the Nicolaitanes, whan a Christen mynistre toke to hym a wyfe, and yet the Apostles had power to leade about with them, systers to wyues. i. Corin. ix. But doubtlesse they fowly forgote themselues in these matters. For Simon Magus wolde haue solde the holy Ghost, as they ded all their spirituall promocyons and cures. And Nicolaus Antiochenus, made hys wyfe commen, as they haue done other mennys wyues to their owne lecherouse vses, besydes boyes, bytches, and apes. For the seyd Nicolas was neuer condempned for mar-

Verlettes.

Simon Magus

ryage

page, but for abusynge that honourable estate. By these mape ye measure their other buyldynges, tyll more matter come forwarde, and lawde the eternall God, for the lyghte whyche we haue in this age receiued, both to knowe them and to beware of them. So be it.

Judge.

☞ Thus endeth the second part of this wurke, called, The Actes of Englysh votaryes. Collected by Johan Bale, Anno. M. D. L.

Τέλος.

gaue wape to Antichristes vsurpacyons. The pretence of those wycked workemen, whych thus pranked hym vp with vntempered vuyldynges, was in their generall counsels, to condempne the fowle heresye of Simonye, and lecherouse commixtion of Nicolaitanes. Suche were the prodygyouse and fylthie names that they gaue to the investyture of prelates in the handes of a prynce, and the marryage of Christen ministers, at that tyme at lyberte, to make their own wycked actes to apere beryy goodly. They sayd, it was the great errour of Simō Magus, that a kynge shuld admyt a byshop, eyther yet haue power to gyue fourth any spirytuall promocyon, & yet Simon Magus was no kynge, but a membre of their spiritualte. They affyrmed it also, to be the abhominacyon of the Nicolaitanes, whan a Christen mynistre toke to hym a wyfe, and yet the Apostles had power to leade about with them, systers to wyues. i. Corin. ix. But doubtlesse they fowly forgote themselues in these matters. For Simon Magus wolde haue solde the holy Ghost, as they ded all their spirituall promocyons and cures. And Nicolaus Antiochenus, made hys wyfe common, as they haue done other mennys wyues to their owne lecherouse vses, besydes bopes, bytches, and apes. For the sayd Nicolas was neuer condempned for marryage

Herletes.

Simon Magus

eyage, but for abusynge that honourable estate. By these maye ye measure their other buyldynges, tyll more matter come forwarde, and lawde the eternall God, for the lyghte whyche we haue in this age receiued, both to knowe them and to beware of them. So be it.

Judge.

☞ Thus endeth the second part of this wurke, called, The Actes of Englysh votaryes. Collected by Johan Bale, Anno. M. D. L.

Τέλος.

Johannes Pessens mei est
Leonis Possessor

Dum furor in cursu est currenti cede furori.
Ora pro populo, interveni pro clero, intercede pro de-
to fœmineo sexu meant ost Nunus. 41.

MVSEVM
BRITAN
NICVM

Pelagius the strength the mans free will in such
wise may be saved wher it without the grace of god
17. Pelagius did of him selfe. what he were able to do
vnles of him selfe by the force of free will wher
the assistance of god. ibid.
Excommunicatio punished by death 17. Hilda Abbess a wo-
man for wrighted as to hould a disputatio in a councell
Originall of Armagh 44.
Words by heauens symbolik. To. the left of a cross
shall downe in such a Canadice Ved Dunstan. 78.
Signes of good wrath. 79.

Marcus Aurelius Cut of his priuities and turned him-
selfe into a woman 5. Aristotle an Adulterer and
wroetmonger 6. 8 16.
Simon Magus and his wiues diefied at rome ibid.
Silvester the 2 gelded himselfe 9. A. blazing starre
1000 ibid. Saturn 69 and his Sonnes ibid. Sylvanus
sacrifised to the Deuils Benedict ye 9 strangled by
deuill in a forrest 11.
Translatio of the empire 12. Originall of Electors
of Germany ibid. when doctrine of transubstanti-
tion first. 17.
The inuentio of deliverance of soules out of
Purgatorie by Odilo Abbot of Cluniach
A voice came to King Edward lying on his death bed
the iniquities of England prouoked god to wrath. 42.
Oliver a monke of Malmesburie could fly 26.
A generall Councell at Winchester 27. Brigandus Arch-
of Cant: was put in exilon for symonie and there
dyed ibid. Walter Bpp of Hereford slaine by a Sowlder. 29.
Pope Hildebrand deceiued to slay Henrie ye 4 31.
Hildebrand throwen in Prison by Henrie ye 4 31.
he Could not get an oracle from him 32. His extem-
rage against Priests marriage. 33. himselfe in adultery 34. His
wiues name of Pol[illegible] Patriarch. ibid.
An earthquake and [illegible] ouer all England 36.
Bpp fisher comming to the monastery of Pontiniack 69.
Salisburie vsefirth 40. Parish churche brought all swelling
of discontinuance into the first Courte to Couer children ouer against
noses. 49. Signes in the heauens 42.
The foolish storie of the Gregorian of Wallham of Waltham by
Darke day Brotherton ibid. page 2.
Parliament in King Willia Rufus his time 49. Guido Abbot of
Pontchoise. 50.
Papists said if the might not have wiues of their
owne they would not forbeare the wiues of other
men. If Kings restored the highest Ecclesiasticall digni-
ties. Alcabet of Canterburie would strike of K. Henries
his crowne. The Monke of Sonning sometime an Archbishoprick 73
The second storie of Graham the Coema 75
K. Stephen acknowledged him selfe a Knight 78 prodigious
the firmament 81.